

THE
GREATNESSE
OF THE
Mystery of Godlineffe.

Together with
Hypocrifie Discovered
In its
Nature & Workings.

DELIVERED
In seventeen Sermons,

By

That faithful Minister of the Gospel,
Mr. CUTHBERT SIDENHAM,
Late Teacher to a Church of Christ in
New-Castle upon Tyne.

LONDON,

Printed for Rich: Tonellis at the Sun and
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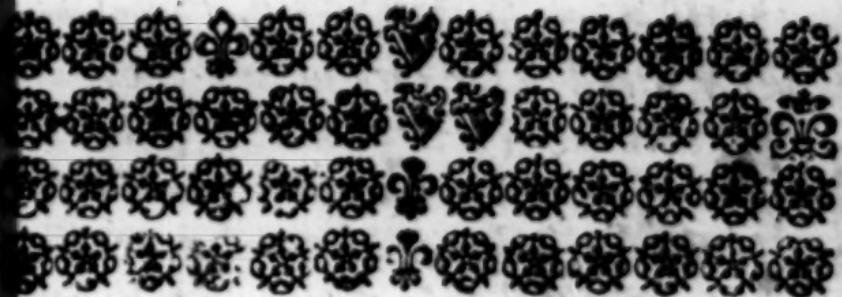
By CUTHERBERT SYDENHAM,
Teacher to a Church of Christ at
Newcastle upon Tine.

LONDON,
Printed for Richard Tomlins, at
the Sun and Bible near Pye-
Corner. 1656.



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TO THE
Right Worshipful *William*
Johnson Maior of *Newcastle*,
With the Aldermen, Sheriff,
Common Council, and the rest
of that famous Corporation.

Honoured and Beloved,

BT is not any vain desire to appear
in Print that I present you with
these Sheets, but these two rea-
sons have prest me therunto.

First, because I cannot now preach to
ur cares, I would leave something before

your eyes that might quicken up your spirits
to a holy remembrance of what you have
former'y heard ; for careful and observant
reading doth imprint with more efficacy than
which it may be did but passe more tran-
siently thorough the ear ; besides, in reading
a man may dwell on a notion until he hath
suckt the spirits of it, and yet not lose the
next, which in hearing is hazardous ; so
that primarily my uselessness to you (through
sicknesse) in preaching hath provoked me,
that if possible I might be a little useful to
your soules by this.

2. I have attempted this work to leave to
character and testimony of my deep sense
have of your great favours to me ; you have
nurſed me as a Parent his Child : Now in
what have I to present you with but even of
this spiritual mite, which is seconded with
many desires for your eternal welfare ; and
this I must say, that I beleieve never more
respects have been ſhown by any Corporation
in England to the most grave and worthi-
Preachers among them, than you have
ſhown to me, unworthy me. Thus I have
given you a ſhort account of what moved me

to this enterprize, I hope it will be candidly interpreted among you.

I have only one thing to adde (which all the Nation may take notice of and wonder) concerning your happiness, that these nine yeares, when all the Nation have been in a puzzle about errors, sects, and schismes, be even almost to bloud you have sat as in a Paradise, no disturbances in your Pulpits, no railings or disputings, Presbyterians and Independents preaching in the same place, fasting and praying together, in heavenly harmony, expressing nothing but kindness to each other, in their meetings ready to help each other; and as for the errours of the avarcimes that have disturbed so many Towns in England, it may be said of Newcastle as of Ireland, the Aire is so pure no such venomous creature can live there; and this hath been through the power of the Gospel, and your careful Government.

Now the Lord make you reach after immortality, take heed of this evil world. Oh that you may further prize and profit by that precious Gospel which shines among us, and may this little Treatise adde one

cubit to your stature in grace, how will it
rejoyce the soule of him who is

From my sick
Chamber in Ax-
yard in Kingstreet
in Westminster.

Yours to serve you in
the Gospel, if ever God
recover my strength,

Cuthbert Sydenham.

I come. The time of

The

January 1724

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THE GREATNESS OF THE MYSTERY OF GODLINESS, OPENED

in several Sermons.

SERMON I.

I Tim. 3. 16.

And without controversie great is the Mystery of Godlineſſe, which is, God manifested in the flesh, iuſtified in the Spirit, ſeen of Angels, preached unto the Gentiles, beleived on in the world, and received up into glory.

He Apostle in this Chapter ſutes his Exhortation to the divers Offices in the Church, and laies down their particular qualifications who ſhall be fit for ſuch places. God never calls any to places but he fits them, and he would have us loke to whom he hath qualified. It is not enough that men have publike vote for publike places,

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places, but they must have suitable endowments
a Bishop that is a Paltour must be blameless
v. 2. So he that thinks to act for God must
have qualifications from God ; Gods Care
hath ever his blessing and assistance. Now that
Timothy might take speciall notice of this, he
tels him that he writ these things on Purpose
that he might know how to behave himself
in the Church , which he calis the house of
God, and the pillar and ground of truth, ver. o
15. that is that which holds forth truth a
the pillar doth the light that is set on it ; The
Apostle laies the weight of his worke, and a
the Ministers of the Gospell, and heighten
their Calling from the precioulnesse of the
truth that is to be manifest by them ; and a
last breakes forth into the great truths which
they are to manifest; which are undeniably
the great Mystery of Godlinesse in the world.
God was manifest in flesh, &c.

So that this is the sum of all : Pastors, and
Teachers, and Elders, and all Officers of the
Church, had need be men peculiarly qualified
that they may behave themselves as become
them in the Church ; for that is as a Pillar of
truth, and the great Mystery of Godlinesse is
opened among them, they are to hold forth
that Godlinesse which is a great Mystery. And
it is as much as if he had said, *Timothy*, I write

Mystery of Godlinesse. II

ent these things to thee, and all the Ministers of
leſſe the Gospell, that they looke to themselves ;
mū or a great charge is committed to them, to
Carre as pillars in Gods hou'e, and to carry forth
that he greatest mystery in the heaven and earth,
that upon which depends the great weight of
pōsalvation. Oh , if these that are to dispense
selfe the Gospell did but know their work, what a
glorious and great Dispensation is committed
to them , how would they labour to behaue
themselves in that great charge ?

Here be many things observable in the
words.

1. The Preface, or Porth.

2. The Fabrick it selfe.

In the Preface is 1. The manner of his
speech, and that twofold : first, the affection
he speaks it with, he is so as a man in rapture
that speaks in pure sentences, *without Controverſie, &c.* He breakes off as it were from
all that he had formerly spoken, and sits down
and wonders at the greatnessse of that Mystery
which the Gospell held forth.

2. That he speaks of its Godlinesse.

3. The description he gives it, he calls it a
Mystery, and that with this Adjunct, that it
is a great Mystery.

4. The confidence he speaks it in, *without Controverſie, ομολογуσκένως, manifeste, ex confessio-*

fesse, without doubt or question it is so ; none that ever knew God, or ever felt the power of it, but said it was a great mystery.

Then secondly, you have this Mystery unfolded, and cleared up in these severall particulars of it, which he deduceth to these six heads :

God manifested in the flesh.

Justified in the spirit.

Seen of Angels.

Preached unto the Gentiles.

Beleeved on in the World.

Received up into Glory.

So that here is Truth, and that truth is Godlinesse, and that godlinesse is a great Mystery, and all that is laid out in various manifestations of God. Here are many glorious things to be insisted on ; all Divinity comprehended in these few lines, the very marrow and pith, the foundation and fountaine of all that we need to know, or to be acquainted with. And before we come to Launch out in the Ocean, we must cast an eye upon the Connexion of the words.

Obser. First, That which the Apostle calls Truth in the former verse, he calls Godlinesse here ; Truth is not a fancy or notion, but it is holinesse it selfe, and none can know Truth in the nature and power of it, but they must be godly.

First,

First, Truth is the patterne and platforme of Holines, it is the mould of Godlinesse ; that is godlinesse which is conformable to divine truth ; Truth is Gods mind, and godli-
ness is a soule conformable unto that mind, or transformed into that truth ; therefore the Apostle when he would relate the godlinesse of the *Romans*, *Rom. 6. 17.* he saith , they obeyed that doctrine or truth into the forme of which they were delivered , εἰς ὃν παρεδόθη τὸν πνεύματον , he makes the truth of the Gospell as a type, a mould into which they were cast.

Secondly, godlinesse is truth, because truth works godlinesse ; Christ praies the Father to sanctifie them with truth, *John 17. 17.* It is the nature of truth to sanctifie and worke holinesse ; truth is light, and life, and doth as the Sun, both enliven and enlighten all soules on whom its beames shine ; errour never makes holy, though it may be in a holy person, and shadowed with the holiness in whom it is ; but all the truths of Christ they are as fire that convert soules to its own nature ; whatever holiness is in the soule is no more but truth digested, turned into life and spirit.

Use. So that first let not the world mistake themselves concerning truth. It is not enough that men have abundance of notions concerning God or Christ, except it be holy truth, sancti.

sanctifying truth, this world is growing exceeding knowing, men boast of many great and mysterious truths which they know, but where is godliness? Truth without godline is as an Oracle without a voice, a body without a soule, as letters in brais without life Brethren, what is it for a man to have found a peece of Gold when he is hungry and can find no meat? It is cleare men know little of truth, they are so unacquainted with godliness that is truth indeed which moulds the soule into the nature of God, which draws a soule into pure fellowship with God, which elevate the spirit into the glory of God, which turne all things into life and power in the soule other things are but notions; to have truth written in thy Bible and not in thy heart what is it? For thee to have a form of truth in thy understanding, the letters transcribed in thy fancy, and not be turned spiritually into that form, godliness is nothing else but truth baptiz'd in the soul, truth with a new name that soul hath not a sparkle of truth which hath not a motion of life from it, truth came out of Gods bosome, and is the manifestation of his life and glory, and it will turne the heart futable to that life.

Use 2. Would you know what it is to be godly, not to have a form of this and that way

er Religion of our owne making , but to be
conformable to divine truth : as good princi-
ples and notions without divine impressions
set it on the soul are nothing ; so godliness
without a principle of truth to lead it is super-
ficial ; as truth works godliness , so godliness
comes answerable unto truth ; godliness consists
not in any form of worship set us by men,
though never so glorious , but by being one
with truth , in serving God after his own mind
and heart.

Use 3. Againe , know who are the knowing
and the godly men ; what those who barely
nakedly confess the Articles of faith , who
believe in a cursory manner what is said of
God and Christ in the Gospel ; no , but those
which are made godly by these truths . It is
possible for any to know Jesus Christ , and
the mystery of the Gospel , but they must
have the life of it in them ; if men will judge
God doth of their knowledge by their
arts , how few knowing men shall we have
the world ? God values mens knowledge by
their affections , by the value they set on truth ;
our knowledge and speculations of truth
without godliness is but a humane knowledge
of divine things ; you know much , you see
great mysteries of truth , what life , what spirit
 hath it put in you ? If you have seen Jesus
Christ

Christ as the Center and substance of tru
where are the transformations, and the raisin
of your soules after this Christ apprehende
When principles are turned into practice , a
speculatiou into power, and notions into spi
then your truth is godliness.

Will you know the reason why there is
much profession of truth, and so little practi
of godliness , why the heads of men have
out-grown their hearts?

I think it be this ; either first that whi
men call truth is errour, or the fancies of th
own braine, not the Vision on the mount :
else, secondly , they have but the bare a
leane apprehensions , do not see them in th
own nature ; men place Religion in knowledg
and godlinesse in a meere conceit ; doubtle
if truth were seene in her naked glory, witho
her hood , or gowne, only as she comes out
the bosome of Jesus Christ, the beames of h
glory would pierce the very hearts and sou
of men, and leave impressions of an immort
nature on their spirits. How can soules live
Jesus Christ as the manifestation of God
behold him as one received up into glory, a
sitting at the right hand of God, and have
as truth within him , and not be drawn out
strong desires of Communion with him, a
have the reflexions of his holines and glo

upon the heart ? What is godliness but God
shining in light, and working in life in the
soule ? Take thy picture of truth which thou
thinkest thou hast in thy understanding, and
set down and rejoice in the high flown notions
of God and Christ, (thou knowing Professor)
while poore soules enjoy the life, and power,
the beauty, and substance of all truth within
their hearts.

Obs. 2. The second thing of worth is this ;
How full *Paul's* heart is when he begins to
speake of the things of the Gospel ; like a man
that is full of griefe or joy, longs to have vent,
and breakes off on a sudden from his former
discourses, so doth the Apostle ; he was to
swim out into a great deep, and his heart
cannot hold, he speaks as a man overmarched
with matter, that is faine to speake broken ex-
pressions, *without controversie*, &c.

High manifestations of God should be ex-
pressed with great affections ; as God let out
himselfe, so our hearts must be taken : a little
love and admiration will not serve when God
manifests himselfe in a mystery, the best frame
spirit a soule can be in when he is medi-
ting, or to speake of Gospel-mysteries is to
astonished at them, as one that knows not
where to begin or end ; you never have known
mysteries of God which have not adm red
m.

Use. All the use I would make of this to you is, to get affections suitable to manifestations to rise as God rises. Oh let not your heart be low when God is high in love and glory. Souls which are wrapt up in the bosome of glorious enjoyments, that apprehend God in his discoveries of himself, cannot but be lost in the thoughts of them; then are your soules in a spiritual frame when they work in the sight of God in Christ, and suitable to the openings of his heart; the more your hearts are full of these apprehensions, the more you will break forth in admirations.

But now to the words themselves, and in them first of the Preface; *without Controversy &c.*

The Apostle speaks as one so confident that all did grant it to be truth, that there need no farther debate but the laying down the very things themselves.

The word (*όμολογεύως*) signifies an absolute and cleare confession of a thing without doubt or scruple, and it is as much as if the Apostle had said by the confession of all, it is so; it is confessed truth by all the Saints, not only disputing or denying it, that godliness is a great mystery; in all these particulars I need give you no confirmation at all of it, it is without question, to deny it is to be wilfully blind and desperate.

Obs. That there are principles and mysteries of godliness cleare and undenieable to all the Saints.

He doth not say, I confess it is so ; and all that I have conversed withall, but all that have had any light of the spirit confess this to be true ; it is a thing generally received without any controversie at all : In the opening this I shall shew,

1. That there are principles of godliness as of other things.

2. That they are confess by the Saints.

For the first : As there are principles in every Art or Science, which are as the foundations of other things, so likewise in divinity ; such as the Apostle, *Heb. 6. 1.* calls ($\thetaεμέλιον$) the foundation, and *Heb. 5. 12.* ($\varsigmaορχεῖον$) the first principles, and now calls ($\muστικόν$) the mystery : and to prove,

1. Because divinity or godliness is the mostemonstrative and certain knowledge of things that can be , now principles are the foundation of all demonstration ; if there were not principles, there could be no certainty of knowledge. No man could speak any thing , no man could believe any thing , if there were not common and generall foundations or principles to build upon ; therefore this must be granted , that God hath left something in Religion which is without dispute.

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2. If there were not set and absolute principles, there could be no common faith, or common experience among the Saints ; none could know the condition of one another, or be able to judge of one another, neither of things themselves. Now the Apostle speaks of a common faith ; and in another place there is but one faith, one baptisme, one hope among all the Saints, 2 Pet. 1. 2. That other Foundation no man can lay than what is laid, which is Jesus Christ, 1 Cor. 3. 11. in Gal. 1. 8. no preaching of another Gospel, no, though by an Angel from heaven. But I need prove that no farther.

2. These principles are confess by all the Saints, this is that the Apostle aims at, therefore none of the Saints scrupled this, That God's goodness was a great mystery in every one of the particulars mentioned. Consider,

1. That which belongs to a Saint as a Saint to his very being he cannot be ignorant of, that Jesus Christ died, and by his merits we are pardoned, that from him is all life, that God was manifested in him, and accepts us in him; that we come to him by faith, and enjoy him by our union; these things go to the constitution of a Saint, faith towards our Lord Jesus, and repentance towards God; but is not a Saint which knows not this, for they are

the principles of his being ; indeed the largeness and extent of these principles. The privilege of his being he may be ignorant , for they are successively manifested , as the glory of his union , and the fulness of grace , and the rich assurance of it to his own soule , these he may be doubtful in ; but to question this , whether Christ be the Son of God , hath died , and is risen againe , these he cannot be ignorant of , for his faith is vaine if these things be not true and granted by him , he is no Saint if Christ be no Saviour ; but for the manner of making out this , of what full efficacy Christ's Death and Resurrection is , and the like , and the manner of applying this , he may be exceeding darke in .

2. The principles of godliness are laid down positive and so plaine ; that the light that every Saint receives makes him beleewe them ; where things are exprest in absolute termes , that Christ is the only Saviour , and nothing to be joyned with him ; that justification is freely by grace ; that in Adam all have sinned ; that all which are in Christ are new Creatures , with such like expressions , so that the first and most common light of faith assents to them : There be some things in the Word , in which there lies a great deale of beauty and glory , yet so nakedly exprest , nor so obvious to

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every understanding, as of the time of justification, the manner of our union, many things of the Kingdom of Christ, and other things which may admit a Controversie, they being not so cleare in themselves.

3. Principles that are absolutely fundamental, God hath set them down as the objects of faith to be beleaved on, not disputed. And though we cannot see the reason of them, yet we are to beleieve them; their demonstration lies in Gods testimony of them. Gods word or things is a Christian reason.

Use. Oh that in this sceptick age we would but observe this rule, to hold to principles: men are grown to question every thing, fundamentals cannot scape; some mens questions, most mens criticks are above their judgements: Some think Religion lies in questioning all things. That good notion of searching after truth deceives many by misapprehension; the way to lose truth is to question the principles on which they are built; the Apostle speaks unto *Timothy* (μὴ λογομαχεῖ) That is, not to strive about words which tend to no profit, 2 Tim. 2. 14. and to hold fast at the form of wholesome words or doctrine (υποτύπωσιν) 2 Tim. 1. 13. an express system of principles. In all Sciences something must be taken for granted; Philosophers have made

a just Law, *Contra principia non est disputandum*; they hits at men that shall deny principles received by all Schollars, grounded on the absolute Law of Reason; for there must be some granted rules and principles that men dispute by, else it will be but a babble, no dispute; all argumentation is concerning the application of rules, and deductions from principles: So it is in divinity, there be some truths are as foundation stones, must not be touched lest the whole building fall with it. I blame not Saints for searching after truth, but condemne that stint of mens spirits to looke after no more than they have known; great and noble spirits love to be reaching after perfection, there is much to be discovered of the mystery of the Gospel, of the glory and beauty of truth. But this I urge, that there are some things must be without controversie, some truths that are written as with a sun beame, confess and acknowledged by all, that must be believēd, not argued.

There is a twofold questioning of things.

1. Doubting whether they be so or no, that is dangerous, because men shall never want their scruples, if they will dispute those things which are supernatural; what God hath by his owne testimony in the Word, and in the hearts of all the Saints put out of question.

*It is Crimen lese Majestatis but to name it
doubting.*

2. Men question things to be more cleare and confirmed in them, not so much for satisfaction of the truth of them, as desire to see the farther beauty and excellency of them this is commendable, for Saints to study all the principles wherein God hath manifested himselfe, that he may have his heart most set upon them. So the *Bereans* they were noble, they would enquire into the Doctrine that *Paul* preached, and *Paul* commends them for it, and faith, they were (*εγνέσθησαν*) men of better breeding; whatever comes from me you may question, and search againe whether it be so or no; but what you find in the Word laid down in expresss termes you may no question, but beleieve; though yet you may labour to be more cleare, and to have the same thing more demonstrative, and more spiritual to you; the Apostle unto *Timothy* that the things he had heard of him among many witnesses he should (*παρεγγέλλει*) commit unto faithfull men, who might teach the same to others, 2 *Tim.* 2. 2. the Apostle would have the same Doctrine to goe from hand to hand, and be transferred unto others; for new principles to be revealed we expect not, but those in a new way, more true

in truth in a new kind of glory, more full and enriching; the light that the Saints have received is the same for kind and nature, but not for degree, therefore the Apostle saith, If any one or an Angel from heaven shall preach another Gospel, that is different from what was preached in the revelation of Christ, let him be accursed, Gal. 1. 8, 9. It is one thing to preach another Gospel, and another thing to have that same Gospel opened more gloriously, and to have the sparklings of it more strong and glorious. He that will know no more than he hath known, is proud, and knows nothing; and he that will know any thing contrary, or otherwise than these principles of godliness containes, and will by improvement come up to, will be as one in the darke that knows not where he goes; to stick on the bare principles and go no farther, is as a child that learnes his catechisme, and thinks he needs no more learning; and to seek to know much with casting none of principles, is as one that would learne the Hebrew or Greek, and yet will cast aside the characters and Rules. That soule can never be scarry in divine knowledge, that holding to the foundation builds according to that. Let your structure be as high and glorious as can be, so your foundation be sure; for a man to make a long and mysterious discourse, and accent

accent every expression, with the best language, and yet neither he, nor any that hear can tell neither what he aimes at, or to what head or principle naturall to reduce it, how ridiculous is he in all wise mens eyes ; all the fine and curious webs of speculation which men spin, and these stately structures in their own fancies will all be cut in funder, and fall down, if they be not founded on the first same, and ete nall principles of godliness. God hath saved all the Saints by one and the same, way, Christ, and faith : And though these things are more gloriously exprest now than before, and the same heart more open in the same Christ, and faith acted with greater strength and cleereness than formerly, yet the same love, and faith, and Christ continueth still. It is a pittifull thing to see soules stick still on the bare principles, and not launch out into that deep mystery which is contained in them ; and as sad it is to see men leave the principles and hug their own fancies. O Beloved, that unity in the spirit lies much in the onenesse and union of the foundation. This one Principle, That God was manifested in flesh, and this Christ made a Mediator between soules, what an eternall ground of comfort doth it afford, thou needest not goe seek another manifestation of this God ; the studying but o

This one, may take up all thy thoughts every minute and moment of thy life, and entertain thee with fresh and new wonders of Glory. Every one of these Principles are a mystery, and mysteryes, though about the same things, are opened but by degrees. Angels desire to know out their thoughts in the reviewing of these searchable riches. There is not a line or expression of Christ in the Scripture, but is better enough for a whole Age to Comment upon ; so that thou needest not leave old Principles for new discoveries ; for in them thou mayest find successive sweetnesse.

The Apostle in the 2 *Colossians* v. 2. makes of a full assurance of understanding, which the Saints may come unto, τῆς πληροφορίας τῆς συνέσεως. That is the same with what the Text saith. To be so fully assured in your understandings, of all the truths of the gospel, that nothing can shake us. To have these things so demonstrative and cleare, and judgements so convinced and settled in our minds, that we may see round about all the objections that can be made of them : Doubt in judgement, makes doubting in conscience and faith. As your principles are, so practise will be ; therefore you had need to have them cleare. The holding of some things so odious, that a Saint should not answer them,

them, but contemne them. So *Paul*, when this objection came in, that we might sin because grace abound. *Rom.* 6. 1. What, doth he stand to confute it? no, he will not honor it with an answer, but abominates the thought of it; God forbid saith he.

To conclude this with a ground of comfort to all Saints. Your salvation is without controvercie; the grounds of your eternal peace are not to be so much as questioned. All things are carried on in a mystery; yet so sure, as though it is death to question them: You may as well doubt, whether there be a God, as whether the everlasting foundation of your peace can be remoyed: There is nothing for you to doe in this, but to believe; as the things in themselves are past dispute, so if you believe that they be without doubt to you. Get your assurances as unquestionable as your foundation; for that stands sure, and hath al ready seal unto it; put your propriety in my mystery out of dispute, that you may be at liberty to say without all controversy, this mystery is in me; and as God was manifest in flesh, so may not doubt it, so God is manifest in me, and I dare not deny it. Art thou in doubt of Christ, who is the summe of this greatest mystery? why then; let Devils and men question thy salvation, it cannot hinder thy comfort.

Below

beloved, get things at such a passe in your
mules, that all things are beyond dispute in
your hearts, either concerning the principles,
the application of them to your conscience,
that you may come to the full assurance of
understanding in the mysteries of the Gospel,
not to doubt of the truth of them ; so come to
the full assurance of Faith, not to question
our part in them. That as this is sure, that
Christ is, so you may be as sure, that you are
Christ.

God hath not left the things of salvation,
the great truths of his Gospel, to be judged by
the pur-blind eye of a probable judgement,
but by the clear and open eye of Faith. And
though they seem to lye never so contrary to
the received principles of reason ; yet if they
have God's stampe, they must be beleaved by
Faith.

If we may but guesse and conjecture at
things of the Gospel, what a miserable condi-
tion were we in ? what a dispargement to the
divine light of Truth, that it is not so demon-
strative, and fit for knowledge, as the maximes
of Nature ? Indeed as the Apostle saith, 1 Cor.
18. The natural man with all his accomplisht-
ments and light of reason, cannot perceive the
things of God ; the utmost of his knowledge is
conjecturall and common ; he sees not into
the

the nature of these truths. But the poorest
which hath the least beame of supernaturall
light in his Understanding, beholds such
fallible cleerness in the mind of God, that
whole soule falleth down before the manifesta-
tion of it.

Ob. But can a soule be as much without
controversy and doubt of his own salvation
and of his being wrapt up in that Mystery,
as he is of the truth of the things themselves?

Sol. I answer. Yes; the same that revealeth
the one reveales the other, the same unerring
spirit that revealed the mystery in itself
revealeth it to the soule, and the same clo-
thing the light of the one, as with the othe-
r, why may not a soule be assured, that what
Holy Ghost hath written in his heart, is cer-
taine, as what he hath writ in the word?
Doubtlesse, the worke of the spirit in
fleshly tables of our heart, is as certaine;
I may have as sure knowledge of it, as of
writing in Tables of stone, or in paper; for
Mystery of God in the heart, is but a trans-
cript of what is in the word: yea, dou-
btleless it is more glorious then the bare expres-
sion of the mystery in words. What makes
soule be fully perswaded, that this in the
word of God, that these truths are cer-
taine? but because of that light and dem-
onstration

ation of the spirit , which accompanies it, every one sees not that infallible glory and beauty in these things, only takes them up in a general and customary notion ; but in the points they know it is so , as they know that now is white , and the same light and power by the spirit , assures their soules, that what is written in their hearts , is as absolute, an unenyable truth. The inequality of light from the spirit, causeth the inequality of knowledge and assurance , concerning them both. And the Apostle speaks as confidently of his own salvation , as he speaks of the Truth of the gospel ; we know that if this earthly house, 2 Cor. 5. 1. And we know we are of God, though all the world lyes in wickednesse : And there is a full assurance of Faith , as of understanding. Oh look therefore to come into an unquestionable condition ; once thou hast it demonstrative that thou art in Christ ; take off of questioning it. As every word which God hath spoken , shall not passe away untruelled ; so every worke which God hath brought in thee, shall be perfected, God giving the same assurance to thy spirit , as he doth to owne Truth.



SERMON II.

1 Tim. 3. 16.

And without controverſie great is the Myſtery of Godliſſe, &c.

In these words, there is a full and summary comprehension of the deepest truths that ever came out of God's heart, and a ſeal of confirmation added to the assurance of them ; they are not things which hang on uncertaine grounds, but have ſuch demonstrations within themselves, that they without all controverſy, confeſt absolutely at all Saints ; not but that ſome doe deny them, but that in themselves they are to be believed by the Saints. There is no place in all Scripture, that in one verſe, doth epitomize all Divinity, as this ; that I may call it a ſummary of both worlds, wherein at once you behold all that, which would cost you all your life to travell over, and ſee in the fulnesſe of The Glory.

All Divinity may be reduced to two heads : Gods manifestation in Christ , and Christs manifestation in us ; God in Him, and He in us ; and both these are laid out to the full in the Text.

We may well admire the fullness, and shortnesse of Divine expression in the Scripture , that so much should be wrapt up in so little ; more then to have Homers *Iliads* compriz'd a nut-shell. Turn over all the Volumes of Nature , all the large writings of Prophane or Divine Authors , they containe not so much matter as one of these expressions will hold forth unto us.

That which I shall begin with , is the generall description of Divinity, which is laid down in these words ;

Great is the Mystery of Godlinesse.

Eusebix.

Wherein you have, first, the thing described, that is *Godlinesse* ; or else you have,

The subject, *Godlinesse*.

The predicate, *Mystery*.

The adjunct, a *Great Mystery*.

2. The description it selfe, it is a *Mystery*.

3. The adjunct, our Title to expresse by, it is a *Great Mystery*.

The Apostle cannot containe himselfe in

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ordinary expressions ; to say it was a mystery is an exceeding large expression beyond our apprehensions ; but in that he calls it a great mystery , he raiseth our thoughts , and looseth our understanding.

This observe by the way , you can never speake too high of , nor admire too much any thing of the Gospel ; when you have spoken to the utmost , and have lost your selfe before your hearers , yet then you are belowe what glory is contained in them ; you may speake too much of any creature , and presently transgresse in your commendations , but it is impossible that ever any expressions should reach the Gospell-mystery ; *Hyperboles* in the words are the excretion of our frothy wits , and soe but only to indulge our corrupt affection but as one saith , *Denuo & Cælum non parere possunt hyperbolēn* ; all the height of expressions of wit strained through the narrowest and purest fancy can never be too high in expressing the Gospel-glory . Gods own spirit is as it were streightned , and at a losse for expressions set forth the deep mysteries of the Gospel ; and though what is spoken of them be proper yet they are far under the things themselves and no more than Pictures and Phantasmes of the reality of those things themselves . What words can be given to set forth invisible immor-

yt immortal, and immense glory. God hath
you help'd our ſenſes and understandings by thoſe
ſi expreſſions, though in all that is written he
ath ſpoken below himſelfe; if a man ſhould
aint the glory of the ſun, what colours could
ne be uſe, or how would he limb out the nature
hat a ſoule? why ſpiritual mysteries are far more
po viſible and glorious.

ſea 1. I ſhall begin in the firſt place with the
w object of the propositiōn, that is Godlineſſe.

per 2. Shew that it is mystery.

tra 3. That is is a Great mystery.

mp That every word as well ſingle as compoun-
reſed may have its weight.

wor For the firſt, the word (*euōēBeīx*) ſigni-
ſaces the right worſhipping of God in the gene-
rional ſignification of it; and it is uſed by the
athenians to exprefſe the worſhip of their Gods:
as alſo in that notion it is not meant here; beſides,
pur that was ſaid the laſt time of the nature of
elſe godlineſſe, in regard of the communion of the
wo exprefſions truth and godlineſſe, I ſhal pro-
onſeed more particularly to exprefſe the nature of
oſp

rop It is uſed three waies in Scripture.

fel 1. For the whole doctrine of the Gofpel, as
ne generall word which contains whatever is
Whemonſtrated concerning God; ſo it is cal-
led the doctrine which is according to god-
on

liness, 1 Tim. 6. 3. thus godlinnesse is truth.

2. It is put for the inward worke of all the truths on the heart, for the gracious qualifications of a soule suitable to the truths of Gospēl ; they are put both together by Apostle, Tit. 1. 1, 2. the acknowledgement of the truth which is after godliness, it impo the inward frame of the soule in conform to the truths which are godliness.

3. It is put for the holy walkings of Saint in the world from the patterne of the spiritual truths, 1 Tim. 4. 7. exercise thy self in godliness , that is , in all the waises holiness ; by godliness here is meant the whole sume of divinity , the circumference of Religion , especially that which containest great contrivance of Gods wisdome and lo in the Gospel , and the manifestation a working of it in us ; It is not meant barely the truths them selves , but of the workes these truths in the Saints.

So that godliness consists in the light truth, and in the life of grace ; God manifest himselfe in the light of truth , and working the life of love and grace in the heart.

There is a forme of godliness which Apostle speaks of, 2 Tim. 3. 5. a meere eternall profession and garbe of godliness, there is no mystery in that, men may take up

rious picture of holiness without much ado, ture can reach that mystery ; but there is a w^rer of godliness which consists in the life d spirit of truth in the soule, that is a mystery.

Will you know then what godliness is ? It the openings of Gods glory in its selfe , and c workings of it gloriously in the soule. odliness lies not in the bare expression of words, nor in the externall forme of profession these words : But it lies in the divine glory God which is wrapt up in these words , and e gracious dispositions and affections of the ple to these things ; What a great matter is for a man to confes Jesus Christ to be the n of God , to pray and expreſſ outward words accordingly : But to see the mystery of at glory which is in this that Christ is Gods n , and to have the powerful influence of it the soule, this is godliness, and that which is lled a great mystery.

Thus then the whole manifestation of God in the Gospel, all the actings of his glory in truth, and all those truths wrought in the soul, is this godliness which the Apostle well calſ a great mystery ; though this must be added, that the apostle especially aimes here at the truths emſelves, and Gods manifestation of his glory them.

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Now secondly, This he calls a mystery; it is a high expression, and worthy to be appropriated unto godliness; and the Holy Ghost ever makes use of it when he would forth the unexpressible nature of Gospel truth; therefore to open it:

¶. It signifies some secret and hidden thing that is above vulgar apprehension; its word is that comes from ($\mu\omega$) which signifies to shut up, and hide a thing that none may find and know where it is, as men hide jewels and precious things from common hands; therefore *Daniel* saith, It is God in heaven that reveales mysteries or secret things, *Dan.* 2. 21. Thus godliness is a mystery hidden from the eyes of thousands, hidden in Gods own breast from everlasting, and as the Apostle expresseth in *Eph.* 3. *hidden from generations of men*. The Gospel is Gods secret, that which is his bosom counsele. Angels nor men could not have known it, if God had not revealed it; so that it is a mystery which without revelation is unknown, that which cannot be demonstrated or argued out, but its nature consists in revelation. Among the heathen they had their mysteries in their temples which they must not discover; therefore there was an Image before the Temple with his finger before his mouth shewing that they must be silent in discovering it hidde

hidden mysteries. Though the Gospel be now revealed , yet it is a mystery, because once it was kept so secret.

¶ 2. And which follows from thence, that is a mystery which hath any thing in its owne nature which is not obvious , and which lies hid open to the quick and present apprehensions of men ; as some things in nature are said to be mysteries , and in goverment there are *arcana imperii* , hidden things of state that the vulgar cannot pry into ; secret wheeles that move many actions which they cannot see above, only do behold the outward action ; the things of the Gospel are *arcana Dei* ; though we see the things done, yet we see not these invisible glorious wheels which did act them ; and thus though the thing it selfe be revealed, yet because the reasons of them lye under ground they are called mysteries ; thus the conversion of the Gentiles, and the calling of the Jews are both called mysteries, *Rom. 11.* Thus divine truth are mysteries ; thou hearest of Christ , and hast manifestations of God to see, but alas the infinite reason God hath left from , the secret wheeles that have run long in every vein of Gods love , that is unknown ; who hath searched his counsels, with the Apostle ? All Gods actions to us they have come from infinite and unsearchable counsels ;

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counsels ; go into a Chymists shop, there thou findest severall extractions of mettals which thou seest, and tastest, but how he did it thou know'st not ; that is a mystery to thee, what art he used in so rare a thing which to thy selfe seemes contrary and impossible ; godliness hath been acted in such an invisible way that it may well be called a mystery : How hath the Load-stone pulled all the heads of the greatest ones in the world, that they have left it as a mystery , a thing only to be beleev'd but the reason not known, only have reduced its power under a general notion of Sympathie and all , because men knew not the occurrent reasons of its nature. That God should carry himselfe in such a hidden way of glory that none can find out his steps but only by the effects of it , and that we can only say it is so but not how , or why it is so, is the mystery of godliness.

3. That is a *mystery* , whose inward nature and excellency cannot be express'd, but is wrapped up in outward figures and representations, that which is so glorious in its own Nature, as cannot be seen or manifested to us, but by the intervention of some externall medium. The marriage is said to be a great myst'ry because it is set to convey the hidden and mysticall Marriage between Christ and the Church.

the b. 5. One would have thought all along
him at Chapter ; he spoke in a literall sence of
the marriage , but at last he sums up all ; this a
what *mystery* : But I speak concerning Christ
and the Church. Thus all the Gospell in
generall, and in particular, is full of *mysteries* ;
owne Nature is vailed in words and outward
shaptes ; Gods relations to us and Christes, under
these notions of Husband and Wife , Father and
children ; God compared to light ; Christ set
out by a Lyon, a Lambe, a Shepherd : Grace
express'd by gold and silver , and precious
stones: Heaven by Paradise. All which things
coule rather vaile , then exprese these hidden
mysteries in them , and all these titles which are
contain'd the nature of things far abovethem.
And under all these is covered the realtie that
God is to the soule. As *Hieroglyphicks* doe
note something that is internall ; so doe all
the expressions of Scripture , and all the mani-
festations of God , but represent some hidden
mystorie that at first we cannot perceive. There-
fore Christ delivers the Gospel in Parables,
and tels his Disciples ; *Unto you it is given to
know the Mysteries of the Kingdome.* God
takes many shapes and appearances of these
ward beauties, that we may come to learn
what they mean , by these sensible things. As
some stately pictures are covered over with a
Curtaine,

Curtaine , that every one that comes into room, cannot see them : So is it with the thing of Heaven ; they are represented in gross bodies , which is as a Curtaine before the eye and untill that be drawn, none can behold them. The Sacraments , they are outward signs of an invisible glory ; in Water , a Bread, and Wine , are represented and vaile Christ in his person , and merrits , in all holinesse to the soule ; he that comes and touches these things , and tasts them, may but little in them, more then in ordinary bread, but only God discovers a mystery under the signes , unto a Saints Faith, makes the soule see Christ in his Nature and Merits, and feel him in his Vertue. So in preaching the high and unexpressible love of God is to be brought forth in the words of a Minister ; which words can never expresse what that love is.

And soules may hear a thousand of the most Gospel-Sermons that can be preach'd and yet understand nothing of Divine Truth, only there is a mystery vailed in these words and the great and inward things of God are manifested thorough these words : And this is on great respect wherein the godliness is call'd a mystery , because its own Nature is not to be exprest , though it be represented by outward things.

It is a *mystery*, because, of the fulnesse, vastnesse, and variety of its manifestations ; it is so ful, as that it cannot be discovered at once ; it is so vast, as that it cannot looke into but by degrees ; the variety of its turnings are so many, as that you have it open'd severall parcels. As some locks that you have seen, have so many several wards and turnings in them, that though they be in one peece, yet you must have divers keys, and divers turnings to open it ; as severall artificiall boxes, folded in one another ; so is the *mystery* of the Gospell, though one intire peece of heavenly light, yet interwoven with such varietie of turuings, and spreading it selfe broad into so vast a circumferance, that you cannot see but a little of its glory, as yon can see no more of the Sun, then in your owne orizon. So saith the Apostle, *Rom. i.* The righteousnesse of God, is revealed from Faith to Faith. And in the *Revelations* ; *The Book of the Lambe had seven Seales.*

Take godlinesse in its selfe, and the whole bulk of it, and it is so large, as it reacheth from everlasting to everlasting ; and all along it is manifested in a multitude of new exprestions and demonstrations.

Take it in all the particulars of it, and every one is a distinct *mystery*, and so large, that there

there is not any one part of it fully discovered, or to be compleatly known ; every other knowledge may be soon attained unto, we have come to a great perfection in it ; but our life is but a learning of this art, none profess to be Masters of it, all are Scholars, and the more they learne, they wonder the more at their own ignorance, there is so much behind. It is delivered in short sentences, that all the wits in the world have been racking their heads, but to beat out knowledge of it. All the former ages have had worke enough for all their parts too, and to serve but their age, out of the very letters in which this *mystery* is written ; and yet the after ages wonder that they have known no more, and could dig no more glory out of this one Myne. The very out-side, and Characters of the Gospel, have tortur'd the strongest heads from age to age, but to understand the meaning of it. And how much doe Saints find in the Gospell, in this age, as if there were a new manifestation of God unto the world : Yea, and the ages to come shall know more of this *mystery* then we have.

The Apostle. *Ephes. 2. 7.* Hath an expression **To** the *Ephesians*, which is observabk, viz. That in the Ages to come he might shew forth the exceeding riches of his grace, vñq.
Bald-

ζωλοντα πλαστου της χαριτο. The super-bundant riches of grace, that is but one part of this *mystery*, yet it is in an extream excess; Why had not God revealed grace enough in the former ages; and in that present age, in calling in the *Gentiles*, in converting so many housands at once; what a deal of that grace had *Paul* himself. I Tim. 1. 14. He saith, that grace did superabound to him, before he writ to the *Ephesians*, and is there any more grace to be revealed? Oh, yes; herein lies the *mystery* of grace, that he hath reserved exceeding riches of grace, for the ages to come, grace that never saw light before, as if he had set a fuller magazine of riches of grace for the latter ages, and unto this day, we see grace running over all bounds on the Creatures. And we may say the like of every part of godlinesse; It is such a vast body of light and glory, that it can be seen by no eye in the world at once. God hath laid out every part in a distinct excellency: As when you goe to buy curious things at the *Exchange*, there are so many varieties, that you must have one box opened, then another, and by degrees see all their commodities: Therefore you have it said of the manifestations of God in the old Testament. I Heb. 1. πολυμερεις πολυτροποιος. God manifested in his glory, by piece-meale,

meale, and in divers wayes and administration because of the abundance of glory in it ; so in the new Testament , these truths are forth in divers administrations , divers operations, and multitude of gifts ; some have one gift, some another , and yet all but open one and the same *mystery* , in various severall waies ; the whole variety of dispensations is called by the Apostle Peter , I Pet. 4. 10. The manifold wisdome of God, or wisdome of God variously manifested, one and the same wisdome acted in severall glorius (*ποιητης.*) And thus godlinesse is a mystery indeed , which hath such manifold wisdome in it, so highly , and diversly, and successively acted.

Fifthly, A mystery is put to express the depth of knowledge , the profoundnesse, of any Science ; it is knowledge unknowne as few were unto the most, that which few knowe, he can dive into. It is not the scum or froth of wit, but the height and depth of wisdome, but to be knowne in mysteries is to be a man of learning and knowledge , as we say : Thus is godlinesse a mystery , that it hath the bottom and depth of all counsell and wisdome in it, in the contrivance of godlinesse God acting his utmost and eternall wisdome , and therant you have the bottome of his heart turned up.

These things that lay deep in the boundlesse sea
of eternity are brought in sight unto our eyes ;
the Apostles expression of it is this, he brought
life and immortality to light , through the
Gospel. As if some man of rare parts should
bring to knowledge some secret and strange
contrived plot of great consequence into a
state ; why by the Gospell which is the systeme
of godlinesse , light , and immortality , the
greatest things of most infinite concernment
are brought to light ; you read in the *Corinthians*
of the deepe things of God which the Spirit
reveales , 1 Cor. 2. (τὰ βαθὺ τὸ θεῖον) these
deepe things are nothing else but this mystery
of godlinesse , which come out of the depth of
wisdome, and power, and love unto our soules.

In *Roms*, 11. the Apostle speaking but of
one part of this mystery in the rejection of the
ewns, cries out in admiration, (Ο βαθὺ) Oh
the depth both of the wisdome and knowledge
of God, &c. godlinesse is no shallow thing, an
outside of knowledge , but the very depth of
wisdome and knowledge , the word signifies
gulph that hath no bottome at all.

There is not a part of godlinesse but you
must go back unto eternity to find its begin-
ning, it containes the weightiest and impor-
tant things of immortality and glory ; the
Elephant may swim in these streames, the
soule

soule may soone be drowned in wading in these waters, lose his feet, and have the billowes of immortality and unsearchable wisdom overflow him ; godlinesse containes things which reason cannot reach, which wit cannot expresse, which the vastest understanding cannot containe. Sense is swallowed up, reason is non-plust while it deales with those misteries ; the Apostle professeth that they are so deep that none but the blessed spirit, who knows all things, can reveale them ; yea, and he saith, *that he searcheth the deep things,* &c. As if they were so deep that the Spirit it selfe must search into them before he can know them ; not but the Spirit knows all things, but to expresse unto us what mysterious things are in godlinesse.

Babylon in the *Revelations* is called a mystery because of the depth of deceit and policy whereby she stands, *Rev. 10. 7.* In a word, whatever is darke in it selfe, or delivered in the hidden and unusuall termes, that is called a mystery, whatever cannot be known but meerly gaue by Revelation, *Roms. 16. 25.* Thus is the Gospell, and all Religion purely to be discovered by the revelation of the spirit of God ; though much of what the Word in its use imports, we must apply this ere I go farther.

Use i. It may serve as a reason to informe

g ines, why no more are acquainted with the
illor Gospell, it is a mystery ; the most of men are
d ignorant of the ordinary, and the common
h principles of nature : there are but a few of
an strong apprehensions that can fathom them,
nd but the things of Religion are mysteries far
ea above the reach of nature ; no marvell if the
m wise men, and the noble men of the world are
y foolish in these things ; for the Apostle
wh gives the reason, *We speake the wiſdome of God*
, and *a mystery*, 1 Cor. 2. 7. the wiſdome of God
& made known in the Gospell, and in a my-
ſtery ; what is that ? why it is vailed in out-
ward, and poore, and low expressions, which
b all their parts cannot see into.

The Apostle professeth, that no naturall
man can reach the meaning of them, 1 Cor. 2.
4. All the things of Christ they are para-
boloxes, ſtrange things to men of great judge-
ments in the world ; and the reason is, because
they are ſpiritually to be diſcerned : ($\pi\tau\epsilon\nu\mu\alpha-$
 $\eta\mu\epsilon\zeta\alpha\eta\epsilon\pi\tau\alpha\iota$) this is a great objection
againſt many things of truth, ſuch great men
and wise men can ſee no reaſon for it ; it is no
wonder, for they are mysteries : Those which
will find out this riddle muſt plow with ano-
ther Heifer than ſenſe and reaſon, and naturall
endowments. God hath ſo ordered that he
hath choen the foolish things of the world,

καταχρήν) to confound the wise things of the world. 1 Cor. 1. 27.

Therefore the Gospell is called the wisdome of God, as opposite to the wisdome of men. And the Apostle saith positively, that it was wisdome in such a mystery that none of the Princes of this world knew; Nay, the Spirit jeeres all the learned of the world in this very thing, because of their grosse ignorance, (πόφθο? πός γεγράψατε?) Where is the Scribe? Where is the wise? Where is the disputer? hath not God made foolish the wisdom of the world? 1 Cor. 1. 20. (πός συγνότητες) Christ he blesseth his Father for this, that he had hid these things from wise and prudent, and revealed them unto babes, Mat. 11.

There is a twofold knowledge of Religion: A historicall, or notionall, and spirituall, and mysticall; the first, these which are most wise may come unto the most exact knowledge of as far as letters and words will expresse things as much as outward Characters can expresse by inward life; and they may know the true sense and meaning of things in the Gospel, according to what either the history, or the tenor of such words will import, and have as reall meaning of the words as the best of Saints may have: But this is (*hærere in cortice*) to stick at the rind, they can never spiritually see into that glorious

glorious mystery which God intendes by these
expressions.

But this I would have all to note, though
the mystery is more than can be exprest in
word, and there is a further glory hidden than
is exprest in any sentences divine, yet there is
no mystery contrary to the very sense and
meaning of the positive words of scripture.

Ob. So that if any aske how far the light
of humane reason can go in the finding out
these great mysteries?

Sol. I anſwer, No further than what the
ſense of words will beare, and the deductions,
and conclusions from thence, (which yet may
be as true for the notion as any knowledge
which enlightened ſouls have) but into the inti-
mate glory and nature of the things them-
ſelves, and Gods deſigne of love and glory
in them, all the light of nature cannot ſee, for
they are ſpirituall things, though cloathed
with earthly formes, and expreſſing themſelves
by earthly mediums, and they are to be judged
in their owne nature, and their own light.

(Πνευματικοῖς πνευματικούμενοῖς) judging
ſpirituall things by ſpirituall, as the ſun muſt
be tried by its own light, not, by the ſtarſ or
candle; for example, ſuppoſe a mans ſoule be
affeſted with joy or griefe, or taken up with
apprehenſions of ſome high nature, and it

breakes forth in words or writing to express this, any man which hath reason can tell what the words mean , and so gives judgement of his workings : But to see intimately how that soule works, how the spirits flow up and downe in the workings of the soule on those apprehensions, none can imagine but one that is possest with the very same passion , and can go as it were purely into such a soule ; so may I say of all the mylery of the Gospell, the sound of words , the sense of things which they hold forth, nature may see, reason may apprehend: But to behold the spirituall glory and beauty of God in these above all things else, none but the spirituall man , one who hath his heart in the bosome of those glories, can see. Therefore the Apostle prayes for the *Ephesians*, Eph. 1. 17, 18. That they might have the Spirit of wisdome and revelation , in the knowledge of him , the eyes of their understanding being enlightened, they might know, &c.

Use 2. What cause hast thou to blesse God for ever , who hast any thing of this mystery made known to thee ? It was hid from ages and generations of men, and hath God revealed it in any measure to thy poor soule ; Oh what a deale of wonder should it raise in thy heart. It is as a great mystery , to reveal this in thee , as the things themselves doe hold forth.

forth. The Apostle to the *Colossians*, magnifies the dispensation of it, 1 *Col.* 26, 27. And he calls it the riches of the glory of the mysterie, which is, Christ in you. This mystery holds forth the unsearchable riches of Christ to the poore soule : Oh, men doe not know what a mercy it is, to have a revelation of this glorious Christ, in such a *mystery*, in their owne soules ; that must needs be a glorious mercy, which Christ doth so heartily thanke his Father for, *Mat.* 11.

There is not such an expression in all the Scripture againe, where Christ doth so expressly thanke his Father, as for the revelation of these great things to poore soules.

God might have shut up thee in blindness with the world, given thee only parts and gifts in the world, heightned thy understanding, to have contemplated the secrets of Nature, and it had born a great mercy, or at most might have inlightned thy reason, to have taken in the outward notion of the Gospell : But hath he revealed Christ in thee, let thee see into the wonders of glory, which no tongue can expresse, and given thee the light of his Glory in thy heart ? Oh, how should thy soule be ravished with the riches of God's love to thee ?

3. Use. If Religion be a *mystery*, how
D 3 should

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should we wait on God for the manifestation
of every truth of it : when we come to hear
the Gospell, we should come as to mysteries,
lay downe our owne carnall reason and un-
liefe, and look for God to teach us, and to
reveale his owne glory in us.

There is a twofold vaile must be taken
away, the one from our eyes, and the other
from the things themselves.

1. God must open divine truths to us in
their owne Nature ; there is a vaile that lies
on them, *viz.* the darknesse of the expression
of them ; nay, the resplendentnesse and ex-
ceeding glory of truth in its selfe, is as a vaile
before it, as the glory of the Sun is as a vaile
unto it, that we cannot look stedfastly on it
to behold its Nature. Now, God must remove
all vailes from godlinesse, and make its glory
taking unto us, and not only so : But

2. The vaile must be taken off from our
eyes ; though these things were never so light-
some, yet if we are blind, it is all one to us :
light and darkenesse is at one with a blind man.
The Apostle saith of the Jewes, that when
Moses was read, there was a vaile on his face;
they could not see thorough these outward
shadowes, the living substance, Jesus Christ;
but the reason was, because the vaile was on
their hearts. But when the vaile is taken off,

then

when we behold with open face, the glory of God, as
in a glasse. 2 Cor. 3. ult.

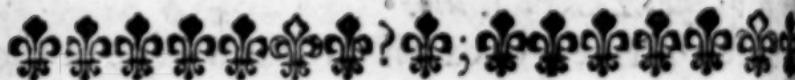
Men strive to excell in knowledge in the world, to dive into things that are not common, which others understand not. Oh Brethren, here is knowledge indeed, to comprehend this *mystery* of godlinesse.

1. In the knowing this a man comes to be privy to all God's eternall plots and designes of love and grace unto the world.

2. Soules which behold this *mystery*, they see their own persons, and happiness wrapped up in it; for it is a *mystery* for us, and in us.

3. In knowing this, a soule is able to reconcile all contradictions, both in himselfe and the world, for they all have their reason here, which in Nature are absurdities.

4. There is no way to take thy heart or worke on thy soule by any truth, but as thou as thou seest in the hidden and mysterious excellency of it; all outward apprehensions of divine things will goe no farther then the outward man.



SERMON III.

1 Tim. 3. 16.

God manifested in the flesh, &c.

LAm now come to these particulars wherein the Apostle layes down the greatnesse of the *Mystery of godlinesse*, he might well elevate his voice, and accent his words when he was to speak of such deep things; to call it a *great Mystery*. Godlinesse in generall is a *mystery*, and every thing contained in it, grace and the actings of so many mysteries. But here indeed lyes the *greatnesse of the mystery*, that is passing all knowledge, that God is manifested in the flesh, justified in the spirit.

So that the Apostle summes up all the *mystery of godlinesse* in these six particulars.

Before I come to handle each distinctly, I know in generall, that all that is spoken of here

In this mysterious enumeration of particulars, it is spoken of, in reference to Jesus Christ, he is the summe and subject of it. For God manifested in the flesh, was no other then Christ, who was also justified in the spirit, and who is Preached unto the Gentiles, and who is beleevered on in the World, &c. They all are so many severall openings of Christ according to the severall waies he may be apprehended,

Christ is the mystery wrapt up in all the mysteries of the Gospell; he comprehends all the circumference of godlinesse; he is the scope of all the Scriptures, the Pearle hid in the large Field of God's word. Every line is drawn to him, as the centre, all things and persons in the old world were types of him, all the Prophets prophesied of him, all the New Testament speaks of him, all the Saints are joyn'd to him, all Gods love runs thorough him, all graces and gifts flow from him, the whole eye of God is upon him, his great designes in Heaven and Earth meet in him; as man is an Epitome of the whole world, so is Christ of all religion. Eph. 1.10. There is an ἀνακέφολευσις, a summing up of all things in Heaven and Earth, in Jesus Chrst. If you look on the Creation, the world was made by Christ, Col. 1. 15, 16. 17. on evidences, all things subsist in Christ, have their being and well being in him;

him : If you eye what is the end of all things, no
why it is Christ ; all things, made for him, go
Look again how all things are redeemed, all the
why, God was in Christ, reconciling the world, not
2 Cor. 6. Will you know where to finde God, Ch
why, he is in Christ. Will you know what is be
Heaven ? it is to be with Christ ; *Phil. 1. 23.*
Whence comes the spirit but from Christ, and
what doth the spirit do in the World ? He
shall glorifie Christ, for he shall take of mine, as
Job. 16. What is the subject of the Old and New
Testament , but a Christ to come, and when
come ? What is the end of preaching , but to bring
men to Christ ? What use of ordinances, but to set
forth Christ ? Christ is the great center between
Heaven and Earth, God , Angels, Men , and all creatures meet in him , and glo
are all virtually in him. What is in the Saints, but
but Christ ? What doe the Saines love and
believe in , but Christ ? He is the fulnesse of
him that fils all in all. *Eph:5. 18. 19.*

Use. Let all creatures stand and gaze , and wonder and admire at Jesus Christ , he is the great wonder of knowledge. Oh , how should all our hearts be contracted in the beholding of Jesus Christ ? What delight should soules take in the studying of this Christ ? Saints turne your eyes on the Lord , and see his glory. Whatever you know in the world, labour to know

now him : He is the *mystery* of all the glory of God. When thou hast sought over al the world, all the Gospell, thou shalt find God laying out nothing but Christ, all relations are founded in Christ, all excellencies are gathered up in him , his beames in the Sun. Come poor soul, whose eyes run to and fro the world to find comfort and happinesse, cast thy eye back , and see Heaven and Earth in one, and look what ever thy vast thoughts can fancie, not only to be in this world , but in the world to come ; or if thou canst imagine more variety , see that, and infinitely more shining forth from the person of the Lord Jesus. Ministers must cry up Christ ; Saints must adore him , Angels must stand amazed at him, all creatures must vaile all the glory to him : Here is an object of love, a compendium of all glories ; here is one for a heart to be taken with , that is made of nothing but of severall *mysteries* of glory.

Well might the Apostle, 1 Cor 2. 2. Phil. 3. desire to know nothing but Jesus Christ ; to account all things but dung for the excellency of the knowledge of Christ, he knew all things in him.

Oh what mad men are sinners, which reject this Christ, they slight all at once ; nothing is ever to be had without Christ, nothing but in Christ. Why stand you gazing on the toyes of

of this world , when such a Christ is offered you in the Gospell ? Can the world die for you ? can the world bring God to you ? can the world advance you to Heaven ?

Oh, let all cry out, none but Christ , study nothing but Christ, goe to nothing but Christ, admire nothing but Christ ; as he is the summe and substance of all things , so let him be the full and compleat subject of your Faith and Love, and Joyes and Delights ; the more you see him , the more your hearts will be lost in love to him ; you may see every day new mysteries of Love and Beauty in Jesus Christ, new depths of wisdome and fulnesse Oh how could the Apostle choose when he thought of Christ, but break out as he did : Let them be *Anathema Maranatha* , that love not the Lord Jesus . Cursed for ever be those soules, that cannot love such a Christ ; there can be no curse too dreadfull.

But so much only in the generall, which yet is worth your observation.

The particulars in themselves are so glorious , as they dazzle my eyes ; something might be said of them , but the depth and glory of them, can never be exprest.

To begin with the first.

God manifest in the flesh.

This is the bottome of all the *mysteries* in

the Gospell ; every word speaks Paradoxes, for God manifested is wonderfull, for no man ever saw God at any time ; But God manifested *flesh*, that is a contradiction ; it is more absurd to nature, then to say, a spirit is flesh : God hath gone beyond us exceedingly in the work of our own salvation ; yet because that one thing is made known, we must pry into the *mystery* of it, and of all the *mysteries* in the Gospell, this is the first and greatest, the foundation of all the rest. In the opening of it, we must observe ;

1. What is meant by *God*
2. What by *God manifested*.
3. What by *flesh*, and the *manifestation in flesh*.
4. How God hath manifested himselfe *in flesh*.
5. The eminency of this *manifestation* above all other.
6. The *mystery* of all this.

For the first : By *God*, is not meant God essentially, the very God-head indefinitely, but God personally in such a person ; though the whole god-head be included, yet it is manifested but in one Person ; to wit, the second Person Jesus Christ, because all actions are done

done by Persons, not by Natures : Therefore this is a manifestation of God in his own Son. God's essence was never manifested, no man ever saw God, only, the onely begotten Son.

He that came out of his bosome to reveal him : And this is none other, but an exact description of Christ, which is, *God manifested in the flesh.*

Now secondly ; by God is not barely meant an apparition of *God in flesh*, which he meant to lay downe againe upon an occasion ; but the word signifies passively, *conspicuus factus est in carne*, is made known and clear to us *flesh*. This manifestation notes not a transient shew of God to us, but a cleer and constant demonstration of God, and the only great and glorious first way of the manifesting God unto us, as the word signifies, a making of a thing to shine as the Sun to our eyes, that convinceth every man, of what he feeth : And this not only as a glimpse of God, which was very glorious, and so away ; but as the clearest and richest way of discovery, that ever was, or should be in this world.

But thirdly, What this flesh should be is a mystery. Flesh is taken severall wayes in Scripture.

First, For sinne, and its sinfull Nature we have.

See the lusts of the flesh , that cannot be
meant, God hath made no appearance of
himſelfe in ſin.

Secondly , Flesh taken for our humane
Nature.

All flesh have corrupted their waies ; *Gen.*
. That is, all men, their Natures are defiled.
Ro. 7. in my flesh , dwels no good thing,
that is, in my Nature , either in ſoule or body,
or both.

Thirdly , Flesh is commonly taken for the
weakneſſe and infirmities of that Nature ; *All*
fleſh is grasse , and the glory of it as the flower. *I*
et. I.

And the Holy Ghost speaking of the *Egyptian*
Horses, tels you , that they are flesh and
not spirit , it is weak and not strong. So
that,

Fourthly , How hath God manifested himſelfe in flesh , not in the firſt ſence, but the two
atter , in appearing in our Nature, in taking
our infirmities and weakneſſe , ſutable unto
that Nature , (ſin ſtill excepted.) And what is
here called the manifestation of God in flesh ,
is in other Scriptures parallell explain'd. As
one is ſaid to be *Immanuel , God with us.* *Mat.*
ip. How can that be , but only because of be-
ing in the ſame common Nature with us. It
is ſaid , *the word was made flesh , and dwelt*
among

among us. *1 John 14.* it is the same phrase
with this ; *for the word was God.* v. 1. And yet
it was made flesh, not that there was any
transmutation of God into flesh, that were
blasphemy, but only by reason of the union of
flesh to him who was God.

This is farther exprest in the Apostle to the
Hebrews Heb. 2. 16. He took not on him
the Nature of Angels, but the seed of *Abra-*
ham. (ἐπιλαόμενος) He assumed not to himself
himselfe ; that is, God did not manifest, him
selfe, or appeared in any Angelicall Nature
but in the Nature of men , and was made like
all things like unto us, sin only excepted.

There is another clear place, *Phil. 2. 6,*
8. Which the Apostle urgeth about the man-
ner of this discovery , that Christ, though he
were in the forme of God, and thought it not
robbery (that is, did God no wrong to sin
he was equall with him) yet assumed or too-
ke on him , or appeared in the forme or the like-
nesse of a servant , it is our Nature which we
are in subjection and servitude unto God.

So that now this manifestation of God in
flesh, is no other then God in the second per-
son, assuming to himselfe the humane Nature
and so revealing himself to men, suitably to hol-
d their condition ; and this is Christ. The
manifestation is an effect of Gods assumption

of our Nature; so that this expression literally imports:

1. The assuming of our Nature, and the union with God; God taking up us to himselfe as one, in our common Nature.

The full discovery of God to us, in our owne Nature, God acting forth his glory in our owne flesh.

And all this is still but to denote out Christ, who is the person set forth in the Gospell, who was with God, and was God, and dwelt among us, as the Apostle saith that is, took up his Tabernacle of flesh in our Nature, hereby to converse with us: Yet many would faine wrest this Scripture from the person of Christ; for some of the old Interpreters, as Erasmus observes; leave out ($\theta\epsilon\pi$) and put in only (δ) *quod manifeste est* omit God, and put which mystery manifested in flesh, thereby take off the glory of Christ as God. Erasm. flesh, here he understands the whole world, and by manifestation the Gospell intimating that this is the mystery, that God should be manifested to the world, but that is contrary unto this place, for he afterwards speaks of the teaching of it to the *Gentiles*, that is, to the whole world.

It is doubtlesse, meant of God as in our nature, making up the person of Jesus Christ;

and this will yet appeare it you consider the
4. Thing ; that this was the greatest mani-
festation of God , that ever was ; God wa-
manifested in nothing like this ; for look first
over the manifestation of God in the first
creation , there was but only some outside
God's glory discovered , nothing of God's
Nature : The whole world never saw what
God was , truly by that : Indeed the Apostle
saith , *Rom 1.* That the invisible things of
God , were knowne by the things that are
made , even God's eternall power and wis-
dome ; but these were manifested in an ordi-
nary and common way ; as a Picture sheweth
the art of the Painter , but yet you may not
know his person. But in this , God himselfe
manifested ; for first , here is not only so much
of God manifested , as humane nature it selfe
could demonstrate , for then it had been a poor
manifestation of God , who can see God , in
seeing all the men in the world , or in all the
Saints in the world , in their flesh ; but it setteth
out a speciall way of assumption of our Nature
unto the person of Christ , who was God ma-
king these two natures , but one person .

2. This manifestation was in union of flesh
in the neerest way to God himselfe ; not as a
lanthorne to hold the light only of God's
glory ; but as one intire person , to repre-
sent what

what God is in himselfe ; all the whole world
was never united to God before, though God
did manifest some thing to our Nature , as to
Adam, yet God did never unite any creature
to himselfe before, and though God was mani-
fest to flesh , yet never in flesh before ; that is
the great *mystery*. God is manifest to his
Saints , but he is not manifested in the flesh or
in the Nature of any but Jesus Christ. This
is so great a manifestation , as that God is
become man, as it were by reason of the union
of their Natures ; *the word was made flesh*, and
welt among us ; as if God had relinquished
his own Name and Nature, and lost himselfe
in our Nature ; he was found in the forme of
servant. Now let us but thinke what a mani-
festation of God this must be , which is God
not only letting forth himselfe in a way of
communication , but God in union with the
same Nature which we are in : Therefore
Christ is called the expresse image of the person
of the Father , not an image as he was the
second person meerly ; for so he was not the
image , but God himselfe ; but an image, be-
cause in that union of our Nature with God,
there was the exactest discovery of God him-
self, as possible could be to the creature. *2 Cor. 3.*
16. Therefore Christ is called a glasse, wherein
man may with open face, *behold the bright*
Glory of God, But

6. How great must this *mystery* needs be; God manifested in the flesh? how is this possible? flesh hides God, he is of a spiritual Nature; it is as much as to say the Sun manifested in a cloud, or light manifest in darkness; I confess, my heart could rather stand and admire, then speak any thing more. Whatever is a medium of conveyance of any thing in Nature, must be proportion'd unto the thing it discovers; as the aire, not a mud wall conveys the light of the Sun to us; flesh and God; what proportion is there between them let flesh be but thought, God must needs be forgotten, for they are at an infinite distance, yea, contrary; yet this is the mystery.

1. God not only setting out himselfe thorough flesh in a transient way, shining through it, but being made flesh, being one with flesh.

2. Not in innocent Nature, but in the like-
ness of sinfull Nature, *Rom 8. 3.* To manifest
himselfe in the flesh of Rebels and Traytors,
and honour that flesh which had so sinned,
and was so polluted: this is a *mystery*.

3. To act in this Nature in the world, to
dye, and be despised, and suffer the utmost
contradiction of sinners, who is able to fathom
the depth of this *mystery*? As one saith of the
Trinity, they were like three sisters, which

spun one piece of a garment , and only one weares it ; so had all these three an hand in the making of this Nature, but only Christ the second Person weares it, and all their glory is laid out in it ; how one Person could be God and man ; how God should be put to death in our Nature, to reconcile us to himselfe, flesh filled with the fulnesse of God , is beyond the apprehension of men and Angels to declare. But we may tell that it is so , and admire it as we speake. Blessednesse to be made a curse, Heaven let downe into Hell , the God of the world shutting himselfe up , as it were in a body, the invisible God made visible to sense ; he which hath all things in Heaven and Earth at his command, not have a house in the world, glory it selfe of no comelinesse : What shall I say , all things become nothing , making it selfe of no reputation ? And a thousand more such paradoxes are wrapt up in this one expression. Oh how great a depth is in this glorious design of God ; he was manifested to *Adam*, to *Moses*, and many others ; but here was his utmost manifestation in our flesh.

For the nature of this manifestation, know :

I. It is not a bare manifestation of some attributes of God , but it is a manifestation of God in his own nature ; the fulnesse of the

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God-head dwelt in Christ bodily or really
Col. 2. Not that God is circumscribed in our
Nature, but that the God-head it selfe is united
to Christs body, and dwels in it, filleth it, and
abides upon him.

2. Neither is it a manifestation of God abso-
lutely, as in himselfe ; but as in order to
reconciliation and salvation of souls. For God
might have been manifested else in our flesh
to have consumed us : But as the Apostle
saith, *God was in Christ, reconciling the World*
to himselfe. That is, God was in Christ
Nature, as a God in order to the reconciling
poor soules ; and this is the great *mystery*. God
was offended by our Nature, and God takes
that Nature on himselfe, to reconcile us to
himselfe, by himselfe. God himselfe will pay
the price, out of his own glory, for our offend-
ces only assumes our Nature, (as if it should
be thought to act it out for us) and joynes it to
his sonne, and calls that Christ, and this is the
Gospell notion of Christ, God manifest in
flesh, in order to the reconciliation of poor
soules. Thus God must satisfie himselfe, and
save us, himselfe only takes our Nature to do
it in, and calls it Christ a Saviour when it is
none other then God himselfe in our Nature,
transacting our peace.

This manifestation is a peculiar one. For
First,

First, God was never manifested as one with
our flesh before; he was not one with *Adam's*
Nature, or with any of the first Creation; but
this is a manifestation of ownnesse.

Secondly, God never manifested himself in
his God-head before, in such a manner: many
of his glorious attributes were seen and disco-
vered, as his wiſdome, power; But no man
saw God at any time, the only begotten Sonne
revealed him, and the fulnesſe of the God-head
dwelt in no Nature bodily, but in our Nature
which Christ had,

Thirdly, God never manifested himselfe in
such a straine of love, as in our flesh; it was
the highest manifestation of Love, that ever
was, that God loved our very Nature so, as to
be one with us; herein was his love mani-
fested, and commended indeed, that he woulde
come down in our Nature to us. And as one
said well, God did so love the very Nature
of his Elect, that though he had them not all
with him in Heaven for the present, yet he
must have their picture, of their own Nature
in his Sonne, to see them in, and love them.

1. *Use.* Then here is ſtill ground of new
admiration and wonder to ſoules; God is
come downe, and hath left as it were his owne
habitation, to dwell among the ſonnes of
men: This is the firſt and great *mystery* of the

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Gospel. God out of infinite goodness, would make a revelation of himselfe to the world ; to do it in his pure glory, would consume all flesh, especially seeing it was to be a manifestation unto sinners ; but he cloaths himself with flesh, with our own Nature, and so appears to us; as an infinite love and sweetnesse ; there be many great desigues in this one.

1. By this he takes away the distance between his majesty and us, for he is now become Immanuel, God with us. The thoughts of God would have been sufficient terror ; we could never have come nigh God, for we were infinitely below him. But now, Gods taking up our Nature as one with himself, and appearing as in our own form and likenes, hath broken down the wall of partition in Nature, as that which takes away the dreadful nature of Gods glory, yet reflects the reall sweetnesse of it to us.

2. By this, God would indeare and sweeten himselfe to his poor creature, and fit a way of sweet converse with us ; if God had manifested himselfe in his own naked glory, still while we are sinners, we should not only be daz'led, but shrunk up to nothing ; to see the Sun as it shines in its own lustre, would spoile the sight of the strongest eye.

But to look upon it, as in an e.lipse in water,
or

uld thorough a glasse, that is not offensive; to consider God in himselfe, is to have our soules
wallowed up, but to look on God in our
nature, brings down his glory to our eye, and
does us to behold it.

3. By this God hath raised up a statue and
visible monument of his own infinite love to
is Elect for ever: For rather then they shall
want a suitable discovery of himselfe, he will
come and take up their owne nature, and be
called after their names, as if he would be any
thing to shew his love. This is, the fullest
visible demonstration of God's love that ever
was: It was more for God to take our nature,
then simply to save us, more then let out a
bare mercy, and grace in it selfe. For a King
to save a murtherer from the Gallowes by his
owne prerogative, and dispence with the Law,
is not such an act of love and mercy, as to take
the murtherers clothes, and weare them as his
richest livery, and give as a mark of honour,
to his owne Sonne, and to make an honourable
order of the rags of that garment, as that
King did of a Garter. God hath done more
in taking our Nature; what love was this, that
God will be no more God, as it were simply,
but take up another Nature, rather then the
brightnesse of his owne glory shall undoe us.

4. By this God would shew what he means

to

to bring us unto ; he took our nature up
himselfe, as a pattern or type of what he woul
bring all Saints unto ; God is come downe
our likenesse, to bring us up into his likenesse
Nature was never so advanced ; it is the highest
glory that is possible to be put upon nature
it is more then to fill all our souls with
fulnesse of grace ; for our nature is united
in a personall union with the second person
then which there cannot be more glory.
What a faire step is now made, for the bring
ing the person up to the injoyment of God.

Oh , let none say now , that God is not
willing to save soules who is come downe so low,
as to live among us; say not who shal go up to
Heaven to bring downe God , or downe unto
the deeps to fetch him up. God is nigh you,
even in your owne flesh : You may but turne
about , and see God manifested to your owne
eyes ; we preach not fancy , when we lay out
the riches of Gods glory in love and mercy.
But as the *Apostle* saith , what we have seen,
and what we have felt and tasted , that we
declare unto you , *I Joh. I. 1, 2, 3.* Say not
unbelieving soule, how shall I come nigh God;
why God is come to thee , he dwels in the
Tabernacles of men. In a word, God is mani
fested in our flesh , that our flesh may be taken
up into his fulnesse.

S E R M O N IV.

I Tim. 3. 16.

God manifested in the flesh, &c.

MMade an entrance on this the last day, but there are new mysteries yet arising, and no sooner doth one discovery passe you, but another comes on , this bottomlesse depth of Gods glory in the Gospell can be sounded by none but God himselfe ; we have some manifestations of it , and that in flesh , or else we had never imagined what thoughts God had towards his poore Creatures ; besides what we hath been spoken as to the opening of the words , still this must be taken in, That it is not God in flesh mystically, but personally : Or else thus , It is not meant of God manifested in flesh, that is, in the whole mysticall body of Christ , the Saints : But only God assuming our nature into the union of Christs person, and

and this had need to be observed, because these places, where it is said, that it pleased the Father that in him all fulnesse should dwelt Col. 1. 19. and that the fulnesse of the God-head dwelt in him bodily, Col. 2. and this place spoken of Christ mystically, or in his body not personally, intimating that God dwells in the flesh of the Saints, as much as in the humane nature of Jesus Christ; and that there is no other distinction than of head and members.

Now to cleare up this to you, I shall not need to go farther than this verie.

1. This is spoken of a thing that is already done: God is, or was manifested in flesh; now if it were meant of the whole mystical body of Christ, it must have been said God will manifest himselfe in flesh, for all that body is not yet made up, are not capable of any such manifestation, thousands of them being yet unborne.

2. God that is manifested in flesh, is justified in spirit, and seen of Angels, and preached unto the Gentiles, and beleeeved on in the world, and received up to glory; now none will be so grossely ignorant as to attribute this to Saints; Saints are not preached to the Gentiles, nor believed on in the world, nor yet all received up to glory.

3. God

3. God as manifest in flesh, did die in that
flesh, was crucified to make atonement for sin,
or this was a manifestation in order unto re-
conciliation ; now who will say, that the bodies
of the Saints did die, and were offered up in
sacrifice, and did make our peace with God,
which they must be said to do, if the
meaning of the phrase be according to that
interpretation.

We had need be wary in the letting out our
thoughts on the Scripture, and fastening in-
terpretation of things, seeing such strange con-
sequences may follow.

And especially take heed of advancing
Saints so as to lessen Christ ; he must have the
preeminence above Saints and Angels ; and
know that there is not only a distinction be-
tween Christ and Saints merely as head and
members, but a distinction of them in regard
of their persons ; for Christ is a head, in regard
of his person, as the husband is the head of
his wife, and though they be one body, yet he
is a distinct person, and hath those incommuni-
cable prerogatives that cannot be appropriated
either to Saints singly, or as his body.

Gods manifestation to the flesh of Saints, is
at second hand thorough Christ, of his fulnesse,
that is, of that fulnesse which resides eminently
and distinctly in his person, they receive grace
for

for grace. Indeed God is said to dwell in us, and we in God ; but how ? not as God dwells in Christ , but because he dwells in us by his own nature, and we by union with Christ partake of that fulnesse, according to our measure. God dwells in Christ immediately, and as a God he dwells in us through Jesus Christ, Christ letting out part of that fulnesse on our hearts. And thus God was pleased that in him all fulnesse should dwell, and by him to reconcile all things to himselfe , that in all things he might have the preheminence, and that his person might be distinctly admired above all creatures.

The difference of Gods manifesting himselfe in flesh, that is, in Christs humane nature, and ours, lies in this, that this manifestation was as in an ordinance of life and salvation , making that person which had our nature the greatest conveyer of eternal peace and comfort through that flesh ; so the Apostle, *Col. 1. 23.* In the body of his flesh , through death, he is to present us blamelesse and spotlesse to his Father ; wherefore saith the Apostle againe, *Heb. 2. 17.* It became him in all things to be made like his brethren , that he might be a mercifull high Priest , &c. that is, that he might be fit to convey life and salvation to poore soules

But Gods manifestation in the flesh, or per-
dwelings of the Saints, is as into severall Cisternes
by which lye under the fountaine to receive their
proportion : God manifesting himselfe in
Christis flesh is as of a fulnesse to fill all ; but in
Gome person of the Saints it is but of severall
degrees and measures in order to a fulnesse ;
that we may come to the fulnesse of the mea-
sure ; God hath manifested himselfe in our na-
ture, that by that he might at length fill all our
persons ; Thus is our nature joyned to the
God-head , to be as a great pipe set at the
mouthe of some full spring , that through that
God might run out his love and glory by
selfdegrees on our heart ; first Christ receives it at
and once, and then thorough his Spirit discovers it
as in us.

In a word , Gods manifestation in Christis
flesh was as a Saviour, a Redeemer , a Head,
as the Author of eternall Salvation to us.
And this is the mysterie of mysteries, he which
reads this may very well cease to wonder at
any thing else.

This is the foundation of all Gods other
deatings to us, the pole on which they all turne,
all the discoveries of God are wrapt up in this
one ; this unlocks Gods own Cabinet wherein
all his designes lye ; Election, Redemption,
Glorification, all is wrapt up in this, and made
cleare

cleare when we understand this one expression
God manifested in flesh, it is the being of light,
and immortality to light, at once it openeth
heaven and earth.

1. This is the foundation of our union with
God and Sonship ; it is from hence that God
is one with our nature , God is manifested as
Father in our own flesh ; we are Sons, because
Christ is, he was really and naturally the Son
and we through him receive the adoption of
sons ; *For he which sanctifieth and they which*
are sanctified are all one, therefore he is not ashamed
to call them brethren, Heb. 2. 11. So you
have (Gal. 4. 4, 5.) God sent forth his Son in
our flesh, that we might receive the adoption
of Sons. God first takes our nature and marries
it to his own Son, that so we might be united
to him in his nature ; This is the Antitype and
modell of all relations ; God one with flesh
here is Father , and Son , Husband, and Wife
all relations meet in this one. 2. It is by this
that we have communion with God , we had
never seen God , had not he manifested him-
selfe thus familiarly in our own flesh ; com-
munion is in things, and between persons
sutable ; There was no sutablenesse between
God and us, untill he appeared in our own like-
nesse , but now he made himselfe as it were fit
for converse with the unworthiest Creatures ;
there

ere is a sweet sympathy between Christ and
f light, by reason that he dwels in the same house
open clay, as it were with us ; the devil himſelfe

then he comes to the *Indians* as their God,
n withdraw their hearts to worship him, appeares
t God the forme of a man , that so he might the
ed a ſetter conuerſe with them : The bleſſed God
ecaue as willing to maniſt infinite goodneſſe to
Some Creature, and to conuerſe with them, and
on that all terrifyng apparitions might be
whiouned , he appears as a man, that so we may
aſſume intimate fellowship and communion with
o youm ; with what a holy boldneſſe may ſoules
on draw nigh to God, and delight to behold him,
option and conuerſe with him, now he is in ſuch a
rrieabit of love and ſutableneſſe unto our own
iteances ? Why art thou ſtrange , poore trem-
-anding ſoule, and standeft aare off, as if it were
eſteath to draw nigh ? Of whom art thou
ife afraid ? What viſion of amazement doſt thou
thiſhold ? Is God come down among men, and
haſt thou cauſt not look on him, leſt thou dye and
im-triſh for ever ? Why, caſt one look more,
omad be not diſcouraged ? It is true, God is
on come down, but not in flaming fire, not in the
een mour of justice , and everlasting burnings,
ke it cloathed with the garments of flesh , and
ſweetly deſires to conuerſe with thee after
es; mine own form. Nothing can be a ſtronger
ere

motive to allure poore soules unto termes
peace and love as this, that God is come down
not to consume them with the brightness
of his glory, but to beseech them to see with their
own eyes their eternall happiness. Let
poore soules come and put in their hands, and
they may feele Gods heart come, and behold
life and immortality inhabiting the tabernacle
of earth, and their own peace and eternal
happiness in their owne flesh. Who can
make any excuse now that he beleeves not
Why do soules now stand off? What can be
desired by lost soules more? Oh that I might
see God, say some soules, why, he is come
down in thelikenesse of man; he walkes in
our own shape; Oh, saith another, might I
have my heart united to God; why, he is come
down on purpose, and hath united our own
nature to himselfe; God hath left all the world
without excuse, he hath condescended below
himselfe, that we might be above our selves.

In a word, by this the way of life is paved,
and all the bars and blocks taken out of the
way, all objections stifled in the birth, and
answered before they are made; In this mani-
festation justice and mercy sweetly kisse each
other, and have their equall joy, free grace,
and merit, bounty and beauty, falnesse and
nothingnesse are made one, and triumph
together,

together, the most hidden things revealed, and the worst things advanced, all things become nothing, and nothing all things; our nature which lay in rags enriched with the unsearchable treasures of glory; that flesh, which was so weake as not able to put forth a hand to save its own life, enabled to save millions of soules, and bring forth the greatest desigues of God; and that flesh, which the Apostle calls *a vile body*, ennobled and advanced beyond the nature of Angels: This, this is the great mystery hid from Ages, and Generations of men, that God lives in our flesh, and there acts all the parts of his glory. It is now no wonder that man is made one to God, and hath boldnesse through faith even to go into heaven, seeing God is come to carry them up with him; this was the first and great experiment which ever God did make of the fulnesse of his love, and glory, and we have now scene that in our flesh, which could never have been scene in it selfe.

Use 1. Seeing this is so great a mystery, what use can we make enough of it? doubtlesse it cannot be accounted lesse than a spring of unconceivable comfort to all poor soules, yea, in whatsoever condition they be; give me leave to extract some few grounds of strong support and joy, and we need no chymicall art;

the consideration doth naturally drop the strongest spirits of rejoicing and encouragement, that can be possible.

Unto two sorts I shall especially direct this use.

1 To poor soules, that are yet in the embryo, under the first and lowest convictions of their own condition, who first for feare of the wrath to come, and would faine draw neer, but dare not touch the staffe of their eternal comfort; this point will yield water of life, at the first striking unto their poor soules, yea, and more then their soules are able to beare, or their doubts are able to answer, if they will but observe what the weight of this expression is.

2. To beleevers, who are yet trembling at the sight of their many sins, and not yet cleared up in the spirituall notions of the Gospell.

For the first,

Let me speak to you drooping hearts, who long after life and salvation, and to see God as yours, more then life it selfe; what ailes thy heart, who hath made thee afraid? what is that shakes thy knees, and dryes up thy marrow, and breaks thy bones, and cuts thy joynts and nerves.

Oh, why dost thou start back in the day of thy trouble! Why, you will say God is

mine

mine enemy, I am a stranger to him, I shall never see a glimpse of the face of God, where all my happiness lies, sin hath brought forth death and misery in my soule; God's law condemnes me, my owne conscience accuseth me, and justice will have its due: These and such like, are the usuall apprehensions of such convinced soules.

Yet notwithstanding all this, let the word of the Gospell be heard, let the truth be heard speak for it selfe: God is manifested in the flesh: Were thy soule lost seven fold more then it is, the spirit of this expression is able to recover thee, and set thee upon thy legs, with a crowne of glory on thy head.

1. God himselfe is come into the world to offer the teares of love, and peace unto thy poore soule, because it was impossible for thee to come to God; he is come to thee, and hath laid aside, as it were his owne glory, while he converses with thee. This is no ordinary design that God hath to drive, when he is so wonderfully manifest in thy own flesh; when God manifesting himselfe as formerly, in Thunder and Lightning, with an innumerable company of Angels, al having their swords of justice and vengeance drawn; well might poore soules tremble, and run into corners, for who would ever be able to endure his

comming ; but loe poore soule, God is come in flesh, with an Olive branch of eternall peace in his hand, and bids you all be witnesse, he is not come to destroy, but to save : There be but two things in God , which might discourage poor soules from making approaches to him , the infinite brightnesse of his glory, whereby there is such a great distance between God and his poor creatures.

2. The infinite severity and exactnesse of his justice , whereby he is clothed with vengeance ; but behold, these terrifying sights are gone , God hath made his appearance as a man , as one of us, and there shall not be the least distance between us ; and this God is likewise in our own Nature , to satisfie himselfe, and to gratifie his own justice ; for this is the naturall meaning of this phrase ; that God hath taken flesh , to reconcile flesh to himselfe.

Bring out thy sins , and weigh them to the utmost aggravation of them, and take in every circumstance , both of law and Gospell , and set but this in the other scale , that God is manifested in flesh , to take away sin ; how would all thy iniquities , seem lighter then vanity , yea , be as nothing, in comparison to that which is laid downe as a propitiation for these sins .

It is most true, that nothing can reveale
God at such a distance from a soule as sin; it
is being that which is most contrary to his
blessed Nature, who is infinitely pure and
holy.

Yet, here is the *mystery* of godlinesse; that
God himselfe is become the satisfier of him-
selfe, and that in our owne Nature: The
utmost height of sin lies in regard that it is a
contradiction to the immortall God; there-
fore it is so hainous, that the death of Angels
and men could never expiate it, or reconcile
sinners to God; but if God will dye in our
Nature, and lay downe himselfe as a ransome,
how is the demerit of sin swallowed up in
the incomprehensible redundancy of divine
glory? and now, how doth grace superabound
infinite wisdom laid down for satisfaction of
the transitory and finite transgressions of the
poor creature, the Law-giver suffering for the
offences done against the Law? Doth not
your hearts yet begin to leap within you, and
the blood to come againe in your faces, and
strength into your sinews? In the apprehensi-
ons of this *mystery* of comfort, surel that soule
is shut up in the inmost dungeon of unbelief,
where never a beam of the glory of God
shines.

But yet, will you have more, at least to leave

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you without excuse ? This manifestation is than
not only a discovery in flesh, but to flesh.

And therefore, as he comes in our Nature, no
to satisfie, so he comes in the Gospell, freeh
and fully to offer the termes of love, in the
richest and most alluring expreſſions ; And
if God cannot satisfie, what will ? What
ever was done in our Nature, in order to
redemption, was none other, then God acting
out his owne love, and grace, and glory. So
the Apostle faith, the blood of God was
offered, meaning, that the efficacy and life of
all that offering, was from God in our Nature,
using that as an Organ or instrument to act
by : Let unbeliefe come forth and make its
plea, and let it dare to appear before this
consideration ; is not God enough to satisfie
thy conscience ? Oh, come nigh poor soules,
see what an infinite ground of comfort is laid
in for you, let the rich and glorious openings
of the hearts ; had God spoke from Heaven by
himſelfe, and called poor creatures, that lye
in the midſt of ſin, crying out who ſhall
deliver, and had he ſaid, I will pardon you
by my owne prerogative ; I made the Law, I
will dispence with it, rather then you ſhall
perish, what Soule would not have been raised
but up, even from the bottome of Hell ? (and
yet unbeliefe might ſcruple, and ſay, what
ſhall

shall become of infinite justice, shall that be dishonored to ſave me?) But alas, that were not as much, as for God to come in our flesh, and come as a price, and pay himſelfe before our eyes.

In the Rom. 9. The Apostle gives this as the great reason of all his actions, *he hath mercy on whom he will have mercy*; if there were nothing else but God's will in the ſalvation of poor ſoules, who hath contradicted his will? But God hath not only ſhowne his willingneſſe, but hath really undertaken the effect of it by his God-head, and ingaged his own honour, and all his glory, in the tranſacting of it. Oh then, why ſhouldſt thou feare to cast thy ſelſe into the infinite Ocean of God's owne glory, notwithstanding all thy vilenesse, God himſelfe stands to lead thee by the hand, and hath put a price ſufficient in the hands of justice, to ſtop the clamors againſt thee; and if thou yet fearest to come to God, yet come to thy owne flesh; goe to Christ as having thy owne Nature, and knowes how to pity thee. What can be ſaid more, to draw on thy trembling heart? if God himſelfe, and God ſo fitted and qualified, as it were, will not, muſt not men dye and perish in unbelief, and who can pity them? that when God's justice is ſatisfied, our Conscience ſhould

be

be unsatisfied ; that when God is come downe so low to us , we should stand questioning whether we should come to him , what is it, but to say , all that God is, and doth, is lesse or too little to comfort me.

2. Use reacheth to these poor beleevers, who yet stand afarre off, and though they have hopes, yet have little Faith , and cannot so fully close in with the Gospell , nor draw nigh so boldly before God , thorough the fears of their owne hearts. This point opens a door of rich entrance into the presence of God himselfe ; the blessed God hath made a Portall into Heaven , not of Iron or Brasse, but of thy owne flesh ; this is that new and living way which is consecrated from Heaven, and now, with what freenessse and boldnesse of heart, mayest thou draw neer to God. Unbelief is strangled , after this consideration ; since God is come in the flesh, we may beleeve any thing, for this is the greatest impossibility that could be. Why is God come downe so suitable , so lowly , if he would have thy poor soule be afraid to come to him , if he had any other intention, but to give strong consolation to the most sad soules, he would have appeared in another forme , made use of another way, which should have bespoke such a design ? But what is the meaning of this at first sight :

God

owne and manifest in flesh, but this, as if God had
nothing did; you will not come to me, I will come to
you, and that you may see how reall and
lesser I am of your good, I have taken up
your owne flesh to make my great discoveries
vers, ; put your hand into my heart, and see how
they love beates, and look into your owne hearts,
and see what you want, I have taken the same
raw nature, that I may more sensibly supply you,
the and that nothing may disquiet your hearts,
ens or dazzle your eyes, I have set out my owne
of glory in love, and suitablenesse to your capa-
c a cities; this, and much more of the like ex-
I le, pressions, are the very naturall speakings of
nd his blessed mystery. Oh, consider once againe,
n, what a heart of love was in this design, and
Sc what a ground of eternall comfort and support
is there to thy heart in this; God is in thy
owne Nature, to take upon him all the mis-
e ies of thy Nature, and to supply thy flesh
with his fulnesse; this is none other then God's
heart leaping out into our bosomes; and as
much as if God should have said expressly,
poor soules, I cannot keep from you, I love
your very Nature; I will be nothing, so you
may be something, my glory shall not hinder
me, but I will vaile it, rather then it shall hurt
you, I will take as much delight in your flesh,
as in my owne Son, so I may but shew my
selfe

selfe kind and tender to you , and so I may
have communion with you , and you with me. God
I care not, if I become one with you , live in mye
your very flesh. Oh , that ever there shoulde
be a heart of unbelief , after these sensible first
demonstrations of divine glory and love ; w^t thou stand off now , doubt now , why what
wilt thou have God to doe ? can he manifest
himselfe in a more taking , alluring futeable way
to thy condition ? Is there any thing below
flesh , wherein the great God can humble him-
selfe for our good ? think of another , and a
better way , or else for ever beleeve. What ,
art thou shye of God , who is so sweet to thee ?
many soules thinke it a great part of their
humility , to see their owne unworthinesse , so
as to draw back from God ? Oh , it is pride
to the utmost , when God hath made himselfe
low , and is come so nigh to us , not to take
notice of him ; to draw back from such a
blessed one , who drawes so nigh unto us. I
beseech you , gather up your spirits , and
anoint your hearts with the oyle of gladnesse ;
for God himselfe is come to live among you ,
and professeth he will have no other life , but
among you ; there he will manifest himselfe
in all his sweetnesse and blessednesse to your
soule. Lay aside all coynesse and strangenesse
of spirit , seeing such a way of familiarity
and

may and entercourse is made between you and God. It is very sad to see believers still so nhye of approaching to God, so doubtfull of their acceptance, when God himselfe stoopes first, and is so in love with our acquaintance, as that he will be as we are. Let not such a Rocke of strength be slighted. But every day entertaine sweet and pretious thoughts of this design, and inure your hearts, to a way of believing in this God, so fully discovered.

Lastly, Let men and Angels look about them what a mount of vision is raised up for the strongest and quickest eye to take the fairest prospect of glory from, seeing God is manifest in flesh; If God begins so gloriously, how will he end? If God be so full of love, as to come down in flesh, oh what matter of hope is laid before us of what he will be to us? What doth God meane to bring poore soules unto? If his heart and glory be let out so full at first, beleve, and wait for the most glorious openings of all Gods glory, seeing that he hath took the first rise of his manifestations so suitable to us; he is now manifested in flesh, and hath laid out a world of glory in that, but he shall be manifest in himselfe.



SERMON V.

1 Tim. 3. 16.

God manifested in the flesh, &c.

LI divine truths , though they are but one in substance and nature , yet they are various in their manifestations , and have their particular glory and lustre that sparkles from them.

Here is in this verse one and the same glory of God discovered in divers administrations , and yet every one shining forth in a distinct excellency . God was manifested in flesh , made the object of shame and misery in the world , humbled and abased in our flesh , and that God is againe justified in the Spirit , and set forth as an object for Angels to looke and admire

admire, and for the world to lay hold on
and beleeve, and then this God is taken up
againe into glory, that is, advanced to that
dignity which he seemed to leave and bid adieu
unto for a while; and all this but a delineation
of the various conditions and considerations
of one and the same person Jesus Christ, and
carrying on but one designe in severall repre-
sentations for the good of poore sinners. This
is that which the Apostle calls a great mystery,
that is, the most hidden and profound designe
that ever God undertooke to act, wherein all
the depth of his counsels and heart was. For
here is nothing else but God appearing in
manifold shapes and formes to make poore
soules partakers of himselfe, and raise up
our conditions to a state of happiness and
glory.

Of the first of these particulars we have
largely spoken, it being the prime and great
mystery in this great order of mysteries. And
yet there is so much in it as may againe take
up our thoughts with new wonderment, what
can be more sweet and precious than a mani-
festation of God to poore Creatures; but for
God to be manifested in flesh so suitable to us,
herein lies the mystery; that is,

i. God manifesting himselfe in a way
of humiliation, as one that would lay aside
his

his glory to come and live with us, and under-
goe the poorest and meanest condition for
us.

2. In flesh, that God should make our
owne nature which had sinned against him,
and was so infinitely below him, to be our
great ordinance of reconciling us to himselfe
and the organ of union, and communion with
his own blessed nature; for God to manifest
himselfe unto flesh is not such a mystery, it
may soone be conceived; God did manifest
himself to Adams nature: but that God
should be manifest in flesh is the great mystery
of godliness; God himself taking flesh, and
dwelling in it with all his fulnesse, and ad-
vancing that flesh into onenesse, and making
that flesh more glorious than Angels; through
that flesh opening all his Counsels, dying, and
satisfying for the transgressions of flesh, and
making the richest discoveries of love and free
grace unto the sons of men, this may well be
called a mystery, and a great mystery, an asto-
nishing, and amazing expression: And all
other mysteries are wrapt up in this, this is that
which Angels do so pry into.

Let us view it a little more in the contrivance
and depth of it; God had an eternall design
to discover his infinite love to some besides
himselfe, he therefore creates a world of
Crea-

Creatures, some rationall, and only capable
of love, others irrational, and serviceable to
that one Creature which he makes the top of
the whole Creation ; set up one man *Adam*
as a common person to represent the rest,
gives him abundance of glorious qualificati-
ons, let him over the workes of his hands made
with all subject to him, as if he were the darling
of love. Now one would thinke Gods love
, it and glory had been centred here, that he had
taken up his abode for ever ; but behold this
man was but for a day, he fell from God, and
all that were in him, even the whole world,
and all these beloved ones that were in Gods
eye from eternity fell with him into the same
gulph of sin and misery ; Gods face is hid,
not a sight of him, but in flaming fire to con-
demne sinners, and execute vengeance ; but
God had a further reach of love, and wisdome,
and out of this darke cloud let some glimpses
of another discovery, though so darkly that
few could spell it, or make any comfortable
sense or application of it to their own soul :
But by degrees God hints it out more, points
out with the finger by types and shadowes,
makes some models of it in outward Ceremo-
nies, yet all hid and dark, that in three thousand
yeares men were but guessing, and hoping
through promises for a manifestation of God.

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And this is the meaning of that in *Eph. 3.* that it was hid from Ages and Generations of men, that is, hid in Gods brest from them, they knew not what to make of this designe but at last God opens himselfe fully; and what doth all this workings end in? why, in this, that God is manifested in flesh; the whole of all this mystery is summed up in this, that God tooke the flesh of these poore sinners which he had so loved, and joynes himselfe to it, and cals it Christ a Saviour, and Redeemer of these poore sinners that lay condemned by the Law, and under condamnation with the whole world; and God comes to lye in the wombe of a Virgin, to be borne as we are, to live in the world in the poorest and meanest estate, as if he had not wherewithall to lay his head, he dies in that flesh, and is glorified in it; and joynes it so nigh, as that there is a communion of properties between them; that attributed to God which is proper to flesh, as to be borne, to suffer, that to flesh which is only proper to God; who can choose but wonder when he thinkes of this phrase, that a peece of flesh should be called God, and God who is immortall, incomprehensible be made flesh, and dwell among us; flesh infinitely provoking God, and God in the same Flesh infinitely pleased and satisfied.

God

God veiling himselfe with Flesh, which was a way to darken his glory, and yet unveiling at the same time the deepest and darkest of his designes in the most blessed and comfortableſt way to ſoules ; this swallowes up our thoughts, and raiſeth our faith to beleeve any thing, after this, when a loule can look on God as in his owne flesh , and ſee him at one time as Saviour, and his Father , and his Friend, and his Reconciler, as his Justification , and his Sanctification , how can his heart containe within it ſelſe, but leap out of it ſelſe as one lost in the admiration ofit ; all the actings of Salvation turne upon this hinge ; when Christ was borne into the world, the Apostle ſaith, *Ioh. i. 14. We ſaw his glory as of the only begotten Son of God, full of grace and truth,* noting out, that at firſt ſight of him , ſo much glory ſparkled from him as could appear from none but a God walking up and down the world, or at leaſt his own naturall Son that came out of his boſome.

I will adde but two things by way of uſe to shut up this point.

Uſe 1. Study this mystery above all things, nothing ſo pleauant, nothing more deep, come but once to know the mystery of God in our flesh , and thou wilt desire ſoone to be taken into fellowship with it ; the Apostle desired

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to know nothing but Christ, and him crucified, this is none other than the Lord Jesus ; what ever expression is given of godlinesse , it is none other than God in Christ ; what delight should soules take in the looking on their own happinesse ? with what joy should we draw water out of this well of Salvation ; the great reason of the shallownesse of our comforts, the shortnesse of our hopes, and faintnesse of our spirits, the lownesse of our graces ; is from the not-knowing this mystery : we looke on our selves, on our present attainements, at some scattered promises, but not fully on God in Christ ; God in our own flesh, a soule would see here a fountaine opened of grace and comfort that could never run dry.

1. God hath set our own nature as a vast pipe to his Godhead , that it may flow out in all manner of fulnesse upon our hearts ; our flesh stands not for a cypher, but it is an Organ of life and grace to us. If we saw such a fulnesse in our owne flesh laid in on purpose to inrich us, would we be so poor, want so much ? We eye this, and that , but know not that all the fulnesse of God lies in our own Flesh, to be emptied upon us.

2. God hath in our own flesh laid out the modell and draught of what he will doe unto

all

all his Saints for ever, for he made Christ the great Epitome of all his designe, and thou maiest see thorough thy flesh at once, what thou art design'd unto, and how high and rich thou shalt be, what a design God hath upon thee ; for look what was done to our Nature in Christ, shall at length be done to all the persons of the Saints in Heaven. If we knew this, how high would our hopes be, and how lofty our expectations, after the utmost enrichings of the great God ? For to what end hath God made flesh so glorious, but to shew what he will by that make us.

3. What ever God is in himselfe, thorough our flesh, he is to us, if he be good, or mercifull, or gracious, or powerfull, &c. For this manifestatiou is a suiting of all that God is to us, that when we eye this *mystery*, we may see what ever God is acted out to the comfort and benefit of our owne poor soules ; God himselfe making all his attributes and glory serviceable, to the good ends of his poor creature, and that in and thorough their owne flesh.

Oh, my Br̄thren, let not such a strong hold be passed by, not such a treasury be unlooke into : In this *mystery*, you have Heaven brought dowhe to Earth, yea; more then Heaven ; For God himselfe is come downe

to open his heart to you. Let nothing take off your eye from this, set Faith on work immediate y to eye this fulnesse ; one mite of Faith on God in Christ , that is in our owne Nature , brings in more grace and comfort then a thousand considerations of any thing else ; yea indeed , it is the only spirituall way of conveighing all comfort to the soule ; there is no saving knowledge of God , but as he is manifest in Christ , and doe not thinke that God is gone out of flesh, that is, that Christ hath left his humane Nature behind him , and is only gone up in his spirit to Heaven, nor but this flesh of thine is received up into glory, and stand as an eternall monument of love, and is the great Ordinance unto the end of the world of life and salvation, and God shall come againe in the same flesh, though not as abased , but glorified. Oh Brethren , what successive sweetnesse , and without any intermission , would flow out on your hearts, if you did by Faith lay your heads at this pipe ; How canst thou want grace , when thy own flesh hath it without measure , and on purpose to fill thee ? why art thou sad, when thy own Nature is made reconciler of thee to God ? Bretheren , you live not like men under this design , that know what such a *mystery* meanes, you would see enough and to spare, a redundancy

lancy of every thing you want in this Lord
Jesus ; and the floods of immortality and
glory would soone break over your unbelieve,
and iwell your hopes and joyes, beyond all
bounds. God hath made our Nature a Myne
of all sorts of rich and pretious graces , that by
digging into it, we may see our estate. What-
ever the person of Christ hath in himselfe , is
all to convey unto us. Oh , that you were but
insighted into these glories ! had but acquain-
tance with this discovery of God, how blessed
might you live ! What a happinesse must it
needs be, to see God in our own Nature , and
our Natures in him , and to behold nothing
else but love , acting in a fulnesse of all grace
and glory, to a poor soule !

Let your whole spirits be carried out thus
fully to Jefus Christ , and with both hands ,
even with heart and soule claspe about Jesus
Christ , and you will soon find depths of love
and grace, power and sweetnesse, overflowing
and iwallowing up your heart.

A soule hath space enough to expatiate its
selfe , and hath a sure Rock to rest on ; other
things are narrow , and circumscribe the
thoughts ; all the promises of particular graces
are gathered up in this one manifestation of
God. Think upon love in this or that com-
munication , either in outward or inward
graces;

graces ; still we are shut up, our thoughts can
goe beyond all that ; but God manifested
in Christ, there is room enough for a soule
to let out his utmost thoughts , and to enlarge
his affections, and yet there is no taking in by
one soule , the vastnesse of this *mystery*, or the
compleatnesse of this fulnesse ; When a soule
hath got out grace enough for this condition,
and yet still that fountaine runs, and knowes
no proportion ; if we would therefore study
to know how to use this *mystery* , we should
find our comforts exceeding our doubts , and
our supplies our wants. When Saylers are out
in the Ocean , they feare not, though storms
arise, and the Ship tosse ; But when they come
nigh land , then they feare , Sand and Rocks
then lye undiscovered. So it is with a poor
soule , as long as he lancheth out by Faith into
the fulnesse of Christ ; it is safe in the midst
of the greatest stormes , all the feares of unbel-
liefe are , when we come nigh the shore of our
own duties and performances , and come to
see the land of our weak workings, then we
come into shallow water , and stick fast in
misprisions , and are scattered by doubts and
feares, because there is not water enough , nor
a stream deep enough to beare up the burthen
of our sinking and dying soules.

That we may therefore know how to act our
Faith

Faith to get strong consolation and full supplies.

1. Faith must goe directly unto God as in our flesh, that is, unto Jesus Christ, and take in nothing by the way which may divert its strength, never stop untill it fasten on this fuenesse of God in Christ. For when the eye of Faith roles here and there, and takes in but partiall sights of Christ, as in some particular promise only of this and that grace, and doth not fully set on Jesus Christ, as God in our Nature, it loseth the efficacy of that influence, which also would come; and besides, it divides the strength of its owne act, which is most strong, as it doth adæquately rely on Jesus Christ, and singly closeth in with him; for the truth, is, promises and actings, or what ever way God lets out himselfe, is but to allure and draw on the soule to an immediate close with the person of Jesus Christ.

2. Know, that though there be some things in Christ, which are most proper for some acts of Faith; as Christ dying, and crucified for a recumbents Faith unto the satisfying of his soul, in the pardon of sin; yet the strongest & purest acts of Faith are these, which take in Christ as such a person, laid out in all his glory, and all his offices as suitable to the condition of the soul. And the more comprehensive acts of Faith are taken in Christ in his

his fulnesse , the more are the injoyments of form
it, and the more lively the influences ; As the only
more Iron is set at the advantage of the his
strongest point of the Loadstone , and
adæquately laid for an immediate close , the you
stronger impression is left ; and the more S
powerfull it is attracted , all such electricall Jesu
bodies , worke (as all other) according to the true
propinquity , immediation , and adæquatenesse have
of the approach of other things of a suitable we
Nature to them . Therefore the Apostle saith ,
Heb. 12. looking unto Jesus , the Author and
finisher of our Faith , standing and beholding
as with a stedfast eye , what he is , from first
to last , as the Author and finisher of our
Faith . So in another place , *1 Pet. 2.* To whom come as to a living stone , we are bui't up
&c. These loose and transient glances on the
actions and offices of Christ , bring in but
loose and ordinary communications ; but
hearty and full out-goings to him , as God
is in him , and as such a person , thus and thus
qualified from Heaven , carries power and
life with it . And these vast and serious spirits
who are not content only with flashie or
secondary actings on Jesus Christ , but are
longing to be diving into the depths of
Christs glory and excellency , carry along
with them impressions of an abiding and trans-
forming

of forming Nature. Oh, therefore be ambitious
be only of apprehending what is the riches of
this glorious *mystery*, and let not course
and common apprehensions of Christ content
you.

Some think it a carnall apprehension of
Jesus Christ, to know him as in flesh, it is
true, to apprehend him absolutely so, as only
having flesh, and going up and down in
weaknesse : But to consider Christ as God
manifested in flesh, and that flesh acted by
God, and filled with God, is a true and
spirituall apprehension of Christ, and that
wherein lies one of the greatest mysteries of
godlinesse ; for we are not to understand this
as a mystery only for that time : As if God
came and once manifested himself in flesh to
satisfie for the sins of his Elect, and so to leave
it down againe, but very flesh remaines to
this day, and shall remaine, and all the spirit
and life which the Saints shall have unto the
end of the world, is to be conveyed through
that person which hath our flesh ; yea, the
Spirit it selfe dwels in it, and is conveyed
through it ; therefore looke upon this as a
standing manifestation of God to your soules,
and believe perfectly on it. See but how God
hath fitted an object for faith in this mystery.
This expression that God was manifest in

Flesh

Flesh is so laid out, that it doth as it were
create faith in every soule that looks in
it.

1. What is fitter for a poore soule who
hath nothing than God himselfe, who is the
utmost object of faith, the happinesse of the
poore creature depending on his relying on
God. But.

2. Because God himselfe is offended, and
the soule cannot find ground for faith in God
himselfe, you have God manifested in our
own Flesh, that is, God takes up our nature,
and joynes it to himselfe as one person, and
lays out that before faith: So that here is
God, and God suited to the particular state
and condition of the sinner; and not only
barely acting towards us, but manifested in
the greatest love and fulnesse to us; whatever
may feed the humour of unbelief is destroyed
in this: For God hath laid in that in our own
nature, which doth not only suit, but swallow
up the wants and miseries of poore soules.

There be but three things can hinder faith.

1. The infinite exactnesse of divine justice
which must be satisfied.

2. The exceeding unworthiness of the
soule.

3. And in the sight of both these, the
want of a Mediatour, or some suitable person
which

which may stand between the sinner and God, which the soule may go unto, and first close withall, before it deales with the infinite glory of God himſelfe.

Now in this mystery faith is fully ſatisfied.

1. God hath ſeemed to paſſe by, and over-look the unworthinesſe of his Creature, himſelfe diſdaines not to be as they are, to wear their own flesh; and

2. That his justice may be ſatisfied, and their hearts quieted, he hath but the union of that flesh ſet up a person which is nothing but fulnesſe, and righteouſnesſe, love, and bowels to receive the firſt acts of our faith, and to have immediate union, and communion with us, and yet ſtill this is God himſelfe manifested to us; and though we pitch not our faith immediately on God, yet at laſt we come to him, and our faith lives in God before it is aware, as it were, through the ſweet intervention of that person which is God himſelfe caſted but by another name.

Take faith as it lies in adherence and recumbency, or, as it may be ſometimes taken, for an act of assurance both have enough to lay hold on in this mystery: For the firſt, Take the pooreſt soule that groanes under the ſaddeſt wants, and burthenſ, and ſeemes by ſin to ly at the vaſteſt diſtance from God,

yet

yet he hath ground here to beleeve, that he can
to go unto, and rely, and cast himselfe free, to
and fully, with the greatest confidence on Iesu Christ : For here is none other than God now
himselfe offering himselfe as the righteousness
and riches of such a poore soule, and that in
such a way as he shall be judge with his own
eyes ; and for the faith of assurance what
ground is there for a soule to be perswaded
of all the reality and truth of Gods intentions,
seeing he hath so sensibly demonstrated it in
taking our own flesh ; if God cannot content
himselfe, who shall ? And he professeth he is
pleased, and delighted in that Union, and
satisfaction by it, which he hath in our nature;
*This is my beloved Son, in whom my soule is
well pleased, Mat. 3. ult.* Doubtlesse Gods
heart must needs be much in, yea, and in-
finitely set on the salvation of the souls of poor
sinners, seeing he hath made such an overture
to advantage it, as the taking up our flesh
which was so far below him ; and what can
poor soules now beleeve otherwise, but that
God cannot be content with his own honour
and glory alone, but he must impart it, yea,
and to those which have beene the most un-
worthy, and most contrary to him and his
glory.

So that Beleevers, you see, how heaven and
earth,

at earth, God and man, are combined together
to do you good, and what opportunity have
you of living gloriously upon God in your
owne nature; Faith desires no more but an
incouragement, and a person to close with,
and in both you have a sutableness from
this, that God is manifest in flesh; that God
is manifested in such a way as **flesh**, is enough
to move any heart to beleeve that he is as he
acts; but this expression doth not only stir
up hope, but fits the very person so sweetly,
as if one would desire, or propose a thing to
ones desires, it could not be more qualified
than this, that God is manifested in flesh; for
here is God himselfe brought downe to our
termes, and made subject to our owne
propositions. Oh that this exhortation might
be of force but to improve this glorious de-
signe to the supplying of all your wants;
and the making up all your losses; and when
you make use of Christ, go not to him as one
who hath something, but all things; yea, let
faith have its course, and hinder it not from
a full and immediate laying hold on the
riches and fulnesse of God himselfe, both for
Justification and Sanctification; for it is God
himselfe which in your **flesh** is made the proper
object of your faith.

Use 2. That seeing God is manifest in
Flesh

flesh, that is, so blessedly in Christ for us to labour to get a manifestation of God in your own flesh, for this is the comfort to your soules ; what if God be made one with a common nature in Christs person if he be not made one with my spirit ? You heare often that there is a mystery in Gods being discovered in Flesh, but who among you have had the manifestation of this God in your own soules ? The Apostle speaking of the sweet fruit of his sufferings, saies it lay in this, that the life of Christ was manifested in his mortall flesh; doubtlesse Gods designe of manifesting himselfe in flesh in generall, was, that by that he might manifest himselfe to flesh in particular ; and these soules can have no speciall comfort in this, that God is manifest in their nature, (that is, in Christ) except they have a speciall discovery of this God to themselves ; actions are suitable to the being of things : if God be in our nature, he will act in that nature what may be most glorious to the good of soules. Look to your own hearts, what manifestations of God are there ; Dost thou say, thou beleevest that God was manifest in flesh ? And yet there is not a glimpse of Gods glory in thy own heart ; why, the Deviles can say as much and perish ; why hath God taken up our nature ? What, for

for himself? No: But by that as a medium
you might communicate himself to our persons;
Let not soules flatter themselves with generall
not
often
ver.
the
es:
of
life
h;
at
in
so
y
f
t
you
it
ith
not
t; If God be not in thy person, as truly,
though not as fully, as in thy nature, thou
haſt no particular comfort from this deſigne;
when Paul ſpeaks of the Gospell in generall,
he ſpeaks particularly of the maniſtation of
it to him as his comfort, *It pleased God to
reveale Christ in me, Gal. 1.* whatever is done
in our nature in common is to be done ſpiritu-
lly (though not literally) on our persons;
and if God be revealed in Christ, and that
Christ be not revealed in us, all is nothing;
the end of God is by that to bring up our
hearts to himſelfe, and that we may know
what is the riches of that glory which he in-
tends to communicate by the firſt fruits of it
in our own soules.

SERMON

H



SERMON VI.

1 Tim. 3. 16.

Justified in the spirit, &c.

Having spoken of the first and great mystery of godlinesse which the Apostle reckons up in this verse, that *God was manifested in flesh*: Another presents it selfe before our eyes to be admired ; In the things of the Gospell you go from glory to glory ; you can no sooner come out of one roome of blessednesse, but you step into another as glorious ; every step to heaven is a new opening of Gods glory ; What would a soule expect more than a manifestation of God, and in flesh so fitly for his good ? Who would not sit down under the shadow of this happinesse and go no farther ; but yet this is not all , this God is set forth in another

another mystery, as, *Justified in the spirit*, before one is able to go to the bottome of one mystery he is led into the bosome of another; so thick and fast doth the glory of God break in upon the poore soule, as he is not able to keep his eye fast on one thing, but another as glorious comes to be presented. Brethren, what a blessed thing is it to live in God, to be viewing the mysteries of godlinesse? Seeing God himselfe is laid out before your eye as in manifold manifestations of his own glory; Saints may do nothing else but ravish their hearts with the diversity of heavenly light which breakes forth from the bosome of God.

One would thinke there needed no other mystery to take up the thoughts of a Saint but this, that the blessed God is manifested in flesh; Who is able to reach the fulnesse of this discovery? But yet you have another mystery as great and amazing springs out before your eyes, to astonish you, that this God was *justified in spirit*.

The first respects his humiliation in our flesh: The other the beginning of his exaltation; and yet these are onely various expressions of Jesus Christ our Mediator.

There was two great things to be done for the salvation of sinners: Satisfaction, and

Justification ; God now , in regard of these two considerations, manifests himselfe as in two formes : First , in flesh , as abased and humbled , that in our own nature he might satisfie for our sins , and lay a ground-worke of eternall communion with us ; and then as a testimony of the reality of this satisfaction he was justified by or in the spirit. So that you have Christ set out in these two considerations , as standing in our own flesh to beare the guilt , and charge, the misery , and punishment of our sins , and as discharged and justified from all these by the spirit.

There be those things to be opened.

1. What it is to justify.
2. What meant by spirit.

3. How God is said to be *justified in spirit*.

For the first , to justify, or to be justified, are words though commonly spoken, yet much mistaken ; *Bellarmino*, and the Jesuits take it ever in a Physicall sence, for the infusing habituall principles of grace in the heart , and so make it all one with Sanctification , that so by that they might have a way of setting up their own righteousnesse equall with , if not above , the righteousnesse of Christ ; and yet it is not to be denied but sometimes this word signifies to make just. But the common and usuall signification is ,

first ,

first ; to pronounce or declare one just ; So (*Luke 16. 15.*) *Wisdome is iustified of her children*, that is, all the sons of wisdome will vindicate her from all the false aspersions cast on her by the sons of folly in the world , and pronounce her righteous , that there are the issues of life in her waies .

That thou mayest be iustified by thy sayings, *Rom. 3. 4.* that is, declared to be just. So in *Mat. 12.* saith Christ , *out of my words thou ſhalt be iustified or condemned* ; that is, pronounced just according as thy words are good.

Secondly , It is taken *sensu forensi* , in a legall sense , for the acquitting or absolving a Malefactor from the guilt and punishment of the Law ; *Eſa. 5. 23.* he which justifies the wicked , and condemns the righteous is an abomination to the Lord ; speaking of the Rulers. and these which sit in judgment , that is, he which laies guilt on an honest man , but acquits a wicked man .

How is a man said to be justified this way ?

1. When as he is falsely accused , and is declared by the Judge not to have done the fact , but to be righteous , then he is justified from that act .

2. When a man is really accused , and yet for , and in consideration of some other thing is acquitted and ab olved from the guilt

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and punishment of that which was laid to him,
then he is said to be justified also.

For the second thing ; what is meant by
Spirit ?

This word is likewise taken divers waies in
Scripture : Sometimes for the soule and life
of a man ; *Into thy hands I commend my Spirit*,
Psal. 31. Christ cried , and gave up his spirit,
Mat. 27. that is , his life departed from him.
But especially it is taken these fourre waies.

1. For the whole divine Nature , or the
God-head. God is a spirit, that is, the Nature
of God is spirituall, unknown to flesh.

2. It is sometimes taken for the divine
Nature of Christ ; so the Lord is that spirit,
that is , Jesus Christ is that spirit, which is
opposed to all the outward and fleshly
ordinances of the Law .

3. It is taken for the Holy Ghost, or third
person of the Trinity , as distinct from the
Father and the Sonne. There be three that
beare witnesse in Heaven ; the Father , the
Word , and the Spirit. *I John 5.* It is the
spirit which beares witnesse , for he is truth.
I will send the Comforter , even the spirit of
truth , *John 14.* And I will pray the Father
for it. *John 3.*

4 Taken for the product, or work of the
Spirit ; what is borne of the Spirit is Spirit ,
that

that is of the same Nature with the Spirit it selfe. So that now , for God to be justified in by the Spirit , is not meant as if he had any righteousnesse infused in him, which he had not before , but that he was justified, that is, declared to be righteous, one who had no sin, neither was guile found in his mouth , and that he was absolved from all that charge of the guilt and punishment of sin , which was laid upon him, and one who had finished his course, and done his worke compleatly , both satisfied the law, and the justice of God ; and that in or by the Spirit, that is, his God-head, or by the vertue and merit of his divine Nature , which made all he did , efficacious and satisfactory , rhe Spirit it selfe bearing witnesse of it , and fully discharging him from what was laid upon him.

For these words , (as one saith) to be brought in answer to an objection , which might be made on this , that Christ was God manifest in flesh, that is, humbled and abased, or else he could not have suffered ; why hence, the world thought he was a deceiver , that he was not such a one as he pretended, took upon him as a malefactor, and used him so ; why, but he was not so ; for though he was manifested in that base and low way, and so united and clouded in flesh , yet he was justified in

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and punishment of that which was laid to him, then he is said to be justified also.

For the second thing ; what is meant by the Spirit ?

This word is likewise taken divers waies in Scripture : Sometimes for the soule and life of a man ; *Into thy hands I commend my Spirit*, *Psal. 31.* Christ cried , and gave up his spirit, *Mat. 27.* that is , his life departed from him. But especially it is taken these four waies.

1. For the whole divine Nature , or the God-head. God is a spirit, that is, the Nature of God is spirituall, unknown to flesh.

2. It is sometimes taken for the divine Nature of Christ ; so the Lord is that spirit, that is , Jesus Christ is that spirit, which is opposed to all the outward and fleshly ordinances of the Law .

3. It is taken for the Holy Ghost, or third person of the Trinity , as distinct from the Father and the Sonne. There be three that beare witnesse in Heaven ; the Father , the Word , and the Spirit. *I John 5.* It is the spirit which beares witnesse , for he is truth. I will send the Comforter , even the spirit of truth , *John 14.* And I will pray the Father for it. *John 3.*

4 Taken for the product, or work of the Spirit ; what is borne of the Spirit is Spirit , that

him, that is of the same Nature with the Spirit it selfe. So that now, for God to be justified in him by the Spirit, is not meant as if he had any righteousnessesse infused in him, which he had not before, but that he was justified, that is, declared to be righteous, one who had no sin, either was guylt found in his mouth, and that he was absolved from all that charge of him. he guilt and punishment of sin, which was laid upon him, and one who had finished his course, and done his worke compleatly, both satisfied the law, and the justice of God; and that in or by the Spirit, that is, his God-head, or by the vertue and merit of his divine Nature, which made all he did, efficacious and satisfactory, the Spirit it selfe bearing witnesse of it, and fully discharging him from what was laid upon him.

For these words, (as one faith) to be brought in answer to an objection, which might be made on this, that Christ was God manifest in flesh, that is, humbled and abased, or else he could not have suffered; why hence, the world thought he was a deceiver, that he was not such a one as he pretended, took upon him as a malefactor, and used him so; why, but he was not so; for though he was manifested in that base and low way, and so united and clouded in flesh, yet he was justified in

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the spirit ; they saw not that inward glory
and power which was in Christ's Nature,
but what ever men esteemed of him, yet the
spirit it selfe justified him.

But seeing this is so great a *mystery*, let us
the second ranck of the deep things of God,
we had need look more narrowly into it, and
see what the Scripture saith concerning
this ; how Jesus Christ may be said to be
justified.

This is to be premised in generall, that it is
spoken in opposition to his humiliation or
manifestation in flesh, for in that he seemed
to be condemned to walke up and downe as a
sinner, one which was the shame of the
world ; and therefore he is said to be justified
in the spirit ; that is,

1. Internally, what ever he was without,
yet within he had a spirit of glory, his outside
was meane, but his inside blessed.

2. Externally, he was notwithstanding all
the visible actings of him in the world, and
the misapprehensions of wicked men, yet the
spirit did still justify him, and cheer him, and
declare him to be righteous.

Two things were laid on Christ, which he
had need to be justified from.

1. The false aspersions which the world
laid on him ; they looked on him as a deceiver,

a friend of Publicans and Sinners , one which blasphemed , when he said he was the sonne of God , one which had a Devill , and wrought all his miracles by the Devill .

2. The state he stood in under our sins , have had the guilt and the punishment of them laid on him , whereby he stood as a visible malefactor , and under the visible sentence of condemnation .

For Christ was really charg'd with the satisfaction of our sins , and was liable to all that the Law could say to us for them . Now he had need to be justified from this , by having an acquittance and absolution by the spirr of God .

Now , in both these wayes may Christ be said to be justified .

1. He was justified in the spirit , from all those wicked imputations his enemies laid on him ; none were accounted of so vile , as Jesus Christ ; all the reproaches that could be invented , were laid on him , they called him a Devill commenly . Now see how he was justified in the spirit , that is ; first , how clear he was within in his spirit , no guile was found in his mouth .

2. By his Godhead , what bright sparklings of God , was in the face of Jesus Christ , to the conviction of his enemies ? many times when

when they came to catch him , they were
catch'd by the beauty of his glory , and faine
to confess he was a righteous one , and that
never any spake or acted like him : in all that
ever he did in the acts of his humiliation , he
was justified in it , God clearing it up , that he
was the true *Messias* and Saviour of the
world ; when he was borne , wise men came
by the spirit to see him and worship him ,
when he was baptized the spirit came downe
visibly on him , and proclaim'd from Heaven ,
that he was the beloved Son of God , with
him he was infinitely well pleased . Nay , come
to the uttermost degree of his humiliation ,
when he hung on the Crosse between two
thieves , by his spirit he converted one of
them , and made them acknowledge he was
the righteous man , and they only the sinners .
In a word , what ever he did or spoke , the
spirit did act it in him , and justified him in it .
I speak not of my selfe , but God testifieth of me , John 6. He was begotten in the wombe by
the spirit , led up and downe in the spirit ,
offer'd up by the eternall spirit , raised from
the dead by the spirit . That place in the
Romans , 1. 3. clears up this ; *He was declared to*
the Sonne of God with power , by the spirit of
holinisse in his Resurrection . It is a place which
answers this ; He was of the seed of David

concerning thr flesh , but declared to be the sonne of God in the spirit, when he did rise againe ; as much as to say , he was God manifest in flesh , that is, in weakness , and yet he was justified by the spirit of holinesse , to be the sonne of God. Christ would often call himselfe the son of God , and for that, he was called a blasphemer, and for that, they sought to put him to death , as if they had said , we will try that , thou canst not dye if thou be the Son of God : And so when he was put to death, they were confirmed, that he was a deceiver ; But now , when he rose againe of himselfe , then he was declared with power, to be the son of God , that is justified by the spirit of holinesse ; or the holy spirit ; that spirit did declare, that he was full of holinesse : But this was the least part of Christ's justification.

2. Christ stood under the charge of all the sins of the Elect , as a common person, and so was by God himselfe condemned ; he bore out sins on the Tree, in his owne body, that is , was really charged with the guilt, and the punishment of it , and though he was not guilty of any sinne , yet was punished as the greatest malefactor , standing as our surety. Christ may seem to be condemned, even by God himselfe , and he must come off cleer , or else

else lye under the punishment of it for ever, for once the charge was laid on Christ, the law looks to him.

Now Christ that was thus visibly condemned, he is justified in the spirit, not only that he was appointed to satisfie; but that he had satisfied, and took away these sins; and it was reason, that if God did charge him with the debt of our sins, that after he had paid it, he should be acquitted and declared just, and the Justifyer of these, for whom we undertook: Now this is the great meaning of this phrase; that whereas Christ was manifest as God in our flesh, and so stood under the guilt of our sins, he was justified in his spirit, and cleared by God, that he had fully satisfied him.

That whereas God was manifested in flesh, that is, as the Apostle saith, *Rom. 8. To condemn sin in the flesh*, that same God-man was also justified in the spirit, that is, freely and fully acquitted by his God-head from all these sins, and so taken up into glory. And Christ himselfe in a Prophesie, when he was to dye, and be judged as a condemned man, he comforts himselfe with the thoughts of this; *He is neer that justifies me, who shall condemn me?* *Esa. 50. 8. 9.* So likewise the Apostle speaking of Christs Resurrection, *he was put to death by the*

the flesh, but quickned in, or by, the spirit, 1 Pet.
18. a place fully paralell unto this, Paul
writ, he was justified in the spirit, and Peter,
that he was quickned in the spirit; both meane
one and the same thing, viz. that new life
which Christ had from the dead when he left
all our sins behind him and rose againe; and
the spirit is meant his God-head or divine
nature, whereby he was both raised from the
grave, and the guilt of sin together, he was
quickned and justified; as a Malefactor, by an
absolution receives a new life after the sentence
of death: and this worke of justifying Christ
is especially laid on Christs resurrection; who
when he dyed was as a condemned man, but
when he rose againe appeares as a righteous
man, which had finished his worke. For
justification implies and supposeth a former
guilt laid to ones charge of which he is
acquitted. There was reason, that if Christ
bore our sins, and stood as on condemned,
having done away sin, should likewise be justi-
fied from the guilt of what was laid on him,
and be pronounced righteous: Christ was
under the greatest attainder that ever man
was, he stood publikely charged with the guilt
of a world of sins, and if he had not been
justified by the spirit, he had still laine under
the blame of all, and been liable to the execution
of

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of all this in his own soule ; therefore though he was manifest in flesh as one condemned in that flesh , yet the power of his Godhead raised him up from under the power of death and declared him as a righteous person , one that was accepted for , and that had compleatly satisfied for poore finners . And as at first conversion we passe from death to life , that is , from an estate of death and condemnation to an estate of life and justification ; So did Christ at his Resurrection , from an estate of death and guilt which was laid on him to an estate of life , and glory and justification from sin ; for had there been any sin unsatisfied for he could not have been justified .

Use 1. Is to informe us of the greatness of this mystery , that God should be justified in spirit ; That God should manifest himselfe is a wonder , and especially in flesh : But that we should be justified , that implies a guilt , some defauit ; and doubtlesse this is one of the wonderfullest discoveries of his love to soules . How can God be said to be justified ? who can imagine any evill in the Almighty , who finds folly in the Angels ; they are not able to justifie themselves in his sight ; but the mysterie is in this , that God himself which was in our flesh , (which is none other then Christ) he is also justified for us . God

ong in our flesh takes upon him the charge of our
debts, and by his owne spirit justifies him-
selfe.

Oh, how are poor soules raised at these
expressions. All the works of our salvation
are done by God himselfe, he taking that on
him, and acting over that in the person of
his Sonne, which must be particularly done in
them.

Two things were to be done to save us ;
Satisfaction, and Justification, payment of
debt, and discharge of bonds. Why now,
God comes in our Nature, and is both
punished and justified, as if he had done the
offence, not we : God is justified, instead of
us, and dyes when it was our condition ; let
our hearts not be commonly affected with
this mystery.

2. Use. This mystery raiseth againe from
the dead, the hopes and joyes of poor soules,
and in the midst of all their sins, and appre-
hension of wrath, gives the strongest ground
for Faith in their justification. Why was
God (or God in Christ) justified, he had
no need of such an act in himself, no guile
was ever found in his mouth, he was a Lambe
without spot ; but all this is to denote what
God was for us, that he might be to us. All
the acts that were to be done on us, were first
done

done to God in our Nature , acted on Jesus Christ ; and he was but an image of what was to be personally done to us ; yea , whatever consideration he passed under, it was as in our stead, and we are to reckon our selves as sharers with him, yea, as really partakers with him, as if we had acted it in our own persons. When he dyed , he stood under an act of attainder for sin , he acted nor was capable of none , but only stood there for us, and our very sins , on the Crosse were crucified with Christ , and satisfied for by him, as if we had paid the utmost farthing with our owne hands ; so when he was justified by the spirit, we were justified. He was justified as a common person in the room of all the Elect, as he died as a common person for their sins.

In these two expressions, you have all the mystery of Redemption, and the reconciliation of sinners to God.

1. God was manifest in flesh , to bear out sins , and to be abased and humbled for them, whereby he might satisfie himselfe, and then in the token of acquittance , and absolution of us from all these sins , he is justified in spirit, and all the objections of unbeliefe , are answered in this. Saith the soule, how shall my sins be satisfied for ? Why God is manifest in flesh for that end , to lay downe an infinite

price

es price to his justice ; But how shall I know
that my sins are taken away, and that I am
ever justified from them ; why, that God was
our justified in spirit, that is, the spirit which
speaks nothing but truth, and who knowes all
things, did publickly declare that there was a
compleat righteousness obtained for sinners,
and did pronounce it to Christ, as in the name
of all the Elect.

It is worthy further search into this, what
Christ being justified in the spirit, amounts
unto, for the comfort of poor soules, in regard
of their justification, that so we may all see,
what full and plenteous redemption there is
in Jesus Christ, and what matter of holy
triumph we have, in regard of our own
justification.

First, that Jesus Christ should be justified,
and that for us, or in our name, as the
Attorney takes up the Bond in Court for
his Client ; it is as good in Law, as if the
party himselfe were there to recieve the
verdict, and see the act inrolled. And observe,
it was more for Christ to be justified, a harder
thing then for us, for he had the sins of the
whole world of the Elect upon him, and yet
Christ beleaved his justification ; in that
former place ; *Esa. 50. he is neer that justifies*
us. Well mayest thou beleeve the particular

justification of thy person , seeing Christ was
justified for thee before-hand ; he was that
great surety , that stood bound to pay thy
debts , and he was publiquely acquitted for
thee. And this is certaine , that Christ being
justified at that moment , all the Elect were
virtually and really justified in him ; that act
of God which pass'd on him , was drawne up
in the name of all you ; and when you beleieve ,
this Indenture is shewne unto your hearts .

But secondly , in that he was justified in
the spirit , our comfort is raised higher , for it
was not an ordinary acquittance which was
given Christ in our name , but what was
drawne up by the spirit of truth , who can
speak nothing but truth ; God himselfe
justified himselfe in our Nature , by his owne
spirit , such an infallible witnesse cannot be
questioned. And though by spirit be meant
his Godhead in generall ; yet it is specially
meant of that person which is the spirit .
Therefore the Apostle John , John 1. 5, 6, 7,
8, 9, 10. reduceth all to this , that it was the
spirit that beares witnesse to this , that life is in
Iesus Christ ; Christ came by water and blood
saith he , but Christ is the spirit that beares
witnesse to this .

There were two things which did justifie
Christ , and both done by the spirit ; his resur-
rection

rection and ascension into Heaven, in that he
tose againe ; it was clear that he was justified,
for else he could not have risen , if he had not
satisfied , the bands of Death would have held
him fast in the Grave , but that he can raise
from the dead , he was declared to be the sonne
of God with power , but still by the holy spirit ,
Rom. 1. 3. And in that, he by the spirit was
carried up unto his Fathers glory, and sat
downe at the right hand of God. It clearly
did shew, he was accepted and freed by God,
from that which was laid on him. Therefore
Christ saith , that this shall be one of the great
things which the spirit shall convince the world
of, viz. *Of righteousness, because I go to my*
Father. Joh. 16. That is, that there is a
complete righteousness obtained, and justifi-
cation , or else I had never been admiteed into
my Fathers presence ; and all this acted by the
spirit.

And as a further evidence of this, as soon
as ever he was ascended , he poures downe the
spirit as a flood on his Apostles, and the Saints
with them , and to demonstrate , that he was
not only accepted in his owne person , and he
personally justified in him , and now grace and
the mult necessarily run out upon them. In all
these acts Christ was justified in the spirit for
the comfort of beleevers. *Act. 2, 1, 2. 3, 4, 5.*

Now how may your soules triumph and
rejoyce in your justification, in the thoughts
of this, that Christ, yea God was justified
for you ; and how ever you are in your selves,
yet you may be justified in the spirit ; beleivers
have nothing to doe, but to take out the per-
sonall assurance of this to their owne soules ;
at that time when Christ was justified, you
were virtually so, and yet but out of the
particular discharge by the spirit to your
hearts, and your justification is compleat.
The great complaint of soules is in this, that
they are not justified in God's eyes : But now,
we are not only acquitted by the spirit in our
own hearts, but God himselfe is justified in
our Nature for us ; there is none to offend but
God, and none to be justified but sinners. But
now, when God shall satisfie himselfe, and
justifie himselfe in our persons, or in our stead ;
what strong consolation have we, God will
not lay the payment on us, but himselfe, and
he will justifie himselfe for us.

It was more for Christ to be justified, then
for any one of us, for he had more laid on him,
then can be laid on us, he standing not under
the charge of one persons sins, or many, but
of all the Elect ; and when he was justified, a
full discharge was given for all that he re-
presented. This is a mystery indeed, God

is offended, and God takes that on himselfe in our Nature, which lay on us, and is justified for us. When Christ was justified, there was a publick record of it; and now when we believe, we goe but to that Court, and take out the particular discharge to our own soules, Christ receiv'd the first act on himselfe in our Name, and it was as authentique as if it were formally done on our persons; But when we believe, it is done personally to us. So that now beleevers, you have nothing else to doe but apply that righteousnesse, which issued forth from Christ's justification, and lay hold on it as your owne: Goe to the Court, and see your owne names in the Indenture, and get out the copy of it in your owne heart; for there is a necessity, if Christ be justified, that we should be discharged; therefore get holy and glorious triumphs in your heart, over sin and Death, in that, Christ is not only dead, but alive, and that you are justified in him; get out the speciaſl assurance of it, by the spirit to the hearts.

3 Use. If Christ were justified in the spirit, Let it be your care to justify Christ in your spirits. God hath discharged him, so doe you.

Q. How can we justify Christ, you will say?

S. Why, when you believe what he hath

done for you ; Christ hath done all things
for you , satisfyed wrath , fulfilled the Law . Oh
God hath acquitted him , pronounced him the
just , saith he is contented , he can desire no
more ; why now doe you justifie Christ in
this , by saying Amen in your owne Con-
sciences to this . Hath Christ dyed ? believe
that your sins shall die ; Is he justified ? believe
that so are you . When the surety hath paid
the debt , the principall as well as the creditor
ought to give an acquittance .

Oh how are we to be blamed for our un-
belief ; what aspersions doth it cast on Christ
he hath done all things well , but we say by
unbelief , he hath done nothing . Unbeliever
professeth Christ is not dead , or at least not
risen , the Law is still in force , justice is not
satisfied , there is no justification procured .
Every doubt in a Saint , casts a scandall on
Christ ; God saw cause enough to justify
Christ , even by his own spirit , and to declare
him in our names , to be a righteous one , and
we in him ; but we see not cause to believe our
owne justification , or the remission of our sins
what is it , but to thinke that Christ is held
under the paines of death , hath not done any
thing to purpose , that the wrath of God is
open to destroy us , as ever it was .

You keep Christ as it were in a prison , and
under

under condemnation, when you believe not ;
Oh soules, will not you justifie Christ in all
these glorious things he hath done for you.

Then you justifie Christ, when you acknowledge him to be what he is made of God to you, wisdome and righteousnesse, sanctification and redemption. I might goe through all his Offices and Acts for vs ; as then we justifie him in regard of his death, when our hearts are satisfied with the offering up of himselfe, and that satisfaction he hath made. So in his resurrection, when we believe we are freed from our sins, our surety being risen for our justificacion ; so in regard of the whole worke of salvation, we justifie Christ when we goe to him as a full and compleat Saviour, having our conscience quieted by his righteousnesse, and our hearts triumphing thorough his fulnesse : Oh it is sad to see how Christ is crucified againe in our hearts, thorough unbelief, arraigned as a malefactor; for this is certaine, if there be not enough laid in for the satisfying and enriching of soules, then Christ is not righteous, and he is under condemnation : How should we rejoice to witnesse to Christ faithfulness and righteousnesse. When we goe boldly to God by Christ, then we acknowledge Christ to be a Mediator ; when we find the senc: of our

justification in our owne hearts, then we acquire this
Christ, and declare he was justified from our sins.



SERMON VII.

I Tim. 3. 16.

Scene of Angels, &c.

Great mysteries have great admirers according as things are in themselves so they are adored. Godliness is the greatest mystery that ever was (it being made up of various workings of the glory of God;) and it hath the greatest and most glorious Creatures for to study it, even the Angels themselves. This is one of the particulars whereby the Holy Ghost sets forth the greatness of this mystery, that it was seen of Angels. The two former expressions set forth this mystery in its nature, and essence, under a twofold consideration of God, manifested in flesh, and justified in spirit; But

this sets it out in regard of the outward effect it had on the highest Creatures, it was the object of their admiration ; not that this is part of the mystery it selfe, but an expression which the Apostle puts in, in the midst of all, to raise our thoughts of it, because Angels did look into it, and adore it ; that we may therefore open this, we will consider,

1. What this mystery was which Angels saw.

2. What is meant by this sight, or how they may be said to see it.

3. How it doth magnifie this mystery.

For the first ; the mystery which is here held out as the object of Angels sight, is none other than Jesus Christ acting as a Mediatour for poore sinners, concerning whom all these expressions are ; Christ being a visible God in the world, *God manifest in flesh*, a full justification for his Elect ; all the working of this mystery was in the person of the Lord Jesus, and he is the sum and substance of all, the Apostle brings not any thing as a part of this mystery which was done meeley in God, which lay in his own heart, and were immanent acts of his Nature, such as Election, Predetermination, and the like ; but only of the way or contrivance of this as it was acted in the person of Jesus Christ,

who

who was God in our flesh ; all these things are included, and implyed in this discovery. It is Jesus Christ who is the mystery that was presented to the eyes of the Angels as he was most glorious object for their sight, God being in our nature dying, and satisfying, and being justified for poore sinners, this mystery was seen of Angels ; that is,

2. ($\omega\phi\theta\eta$) *seen*, it is not meant of a bare sight, but of a sight which astonished the understanding, and takes up the heart, else it had been a poore expression to raise the glory of this mystery, that Angels saw it ; but it was so great and wonderfull, that they tooke the greatest delight to behold it, it was that where they were ravished in beholding, as at some new and strange object, as we use to say of some wonderfull apparition, it was seen by such and such, that is, they were happy to behold it, exceedingly taken with it ; therefore saith the Apostle Peter, when he would express the glory of this mystery, saith, the Angels do desire to looke into them, 1. Pet. 1 12. ($\epsilon\pi\theta\mu\sigma\tau\eta$) their whole spirits were taken up with this ; it was to them as the blessedest sight that they could ever behold ; so that the meaning of this, that he was seen of Angels is this, that Jesus Christ, who was to act out the peace and comfort of the Saints, was discovered to

the Angels, and they lookeſt on him as ſo great
mystery that they could not looke off, but
wonder and admire it. So when Jesus Christ
was borne, there was a heavenly host of
Angels praizing and admiring God for this
iſcovery, *Luke 2. 13, 14* leaping for joy
out to bring the news of him to the world,
you have no ſuch expreſſions of the joy of all
the world beſides, as they tooke but in the
being and maniſteſting this great mystery,
But,

3. Well may this be brought in to advance
the greatneſſe of this mystery in our eyes,
that it was ſeen of the Angels; Angels who
are creatures of the highest order, who are of
the neatest make, of the nobleſt ſpirits, who
behold the face of God himſelfe, and are taken
up with the immediate enjoyments of his
uulneſſe; for them to look into this mystery,
as if nothing else were worthy of knowledge
beſides; as if the face of God himſelfe were
not ſo ſweet, nor ſo taking, and ſatisfactory,
(excuse the expreſſion) but they muſt ſee this
mystery as the top of their knowledge, and
that which went beyond all their other enjoy-
ments; and which is more, this being a deſigne
not ſo principally concerning them, they being
in it as a far off, and in generall; but being a
mystery of the falvation of ſinners, yet that
Ange's

Angels should prefer this to all their sights, and sit down viewing this Christ before all their own proper happiness, how doth it swell up the glory of this designe? Thus you have the meaning of the words in the generall opened, I shall draw up the scope of it more particularly in this Doctrine.

Doct. That Jesus Christ in the mystery of the Gospell is the object of Angelicall vision and admiration.

The things of the Gospell are not common or shallow things, but that which the blessed Angels have their divine spirit taken up in the adorning of. Sight in Scripture is put to expresse the inward motions of the affections; *Joh. 1. 14.* *We saw his glory as of the only begotten Son of God, &c.* that is, we were taken with him as with God himselfe. So *Paul useth the same expressions, Gal. 1. He was seene of me also,* (*ωφελη καρδιοι*) speaking of that glorious sight which he had of him, which converted him, and for ever took his heart with love to him. So here (*seen of Angels*) that is, Angels behold the glory of this mystery, and were taken up with it, as the greatest joy of their hearts.

For opening this. Seeing the Apostle puts so much upon it, as to put it in one great expression to open the greatness of the mystery

mystery of Godlinesse ; that it was seen
of Angels, I shall propound these things to
handle.

1. What sight the Angels have of the
mystery of the Gospell.

2. How they come to the knowledge of

3. That this is a mystery, that Angels
should come to see this Christ.

4. What is in this mystery, that should so
effect them.

For the first, Angels being creatures of a
spirituall Nature, are vast in knowledge,
they having no bodyes to cloud their appre-
hensions, but are *pure intelligentia*, see things
nakedly, as they lye in themselves, yet their
knowledge is imperfect, being creatures, they
know not all things which God knows,
though they know all that is made. Now for
their sight of Christ in the mystery of the
Gospell ; doubtlesse they see much into
it ; for they are said to bring the first
newes of it, to wait on Christ in this my-
stery, to comfort him in his sufferings, to
administer cordials to him, in these fain-
ting fits of his passion ; they sate in the
Grave to informe the woman and his
Disciples, concerning his Resurrection ;
when he ascends up to Heaven, they come

to

to the men of Iudea and Ierusalem, and all them, why gaze yee here? Christ is taken up into Heaven; and they spake further of his second comming; He shall come againe, as yee have seen him goe up. So that Angels now know much of the mystery of Jesus Christ. They which have followed Christ from step to step, from the birth to the grave, from the grave to Heaven must needs be acquainted much with these things, and not only a bare Historicall knowledge, but a knowledge of the mystery of it. Only they see it not as a mystery in them. There is the difference of Saints sight of Christ, it is as acting all before them, and as a mystery within them; but not so with Angels, though yet they have some concernments in it, for they stand by this Christ, he is a head to them also. But this will be more discovered in the second thing.

2. How doe the Angels come to know this mystery, whether it be naturall to them, as such creatures, or whether it be conveyed to them by some other meanes. Some thinke that God did discover a modell of this mystery, and gave a glimpe of it to all the Angels, at their first creation, and shewed them who must be their head, and thorough whom he would act all his mind, even Jesus Christ, as in our Nature, which, when the reprobated Angels

Angels saw, they could not indure to come under that mystery, or submit to Jesus Christ ; they liked not the sight, and so fell, and are now Devils for ever ; but the Elect Angels (of whom we speak) delighted in the sight of this mystery , and submitted to the hint of this discovery, and so stood by Christ , and he was made a head to them, and they subsist still in him. But whether that be so or no, this seemes to be cleer , that this mystery in Jesus Christ, Angels had not the knowledge of it by their naturall being , but as thy had it by revelation ; for this mystery the Apostle professeth, *Eph. 3.* It was hid in God himself , kept secret in his owne breast, manifested to none out of God , before he was pleased in his time to reveale it ; they might see some probabilities of it, have some guesses by seeing of God's heart, that he was big with some rich design towards the creatures, but the mystery was hid in God ; what it would be , and in what manner they could not tell, but by relation , though they saw God face to face, yet they could not see this mystery in God's nature ; for it lay in his decrees and counsels, which the Angels know not, and it was a design from eternity , before the Angels were created and contrived in God, yet this must be granted, that they had a manifestation of Christ,

Christ, as to that which concerned themselves
as he was their head , and as they stood in
Heaven by him ; but as the transactions of
concerned us sinners with the mysterie of
(which is properly the mysterie of the
Gospell ;) they know not but by degrees
as it was acted, and are still capable of increase
When God had broken his mind , opened his
counsels, in that first promise made to *Adam*,
in renewing of the Covenant with *Abraham*,
in the types and ceremonies of the Law, by
all the Prophets ; so they gathered out the
meanes of it , and they got more by the birth
of Christ , by his ministry ; but there be two
great waies , by which Angels come to see
much of the mystery of Christ in the Gospell.

1. By seeing the person of Christ.
2. By the Church, and the manifestations
of Christ to them.

For the first ; besides what they have seen
in the action of Christ in this world, (formerly
spoken of) which yet gave them abundance of
insight unto this mystery , for they first
preached the Gospell with joy and gladnes
to the world. *Luk. 2.*

They were the first Ministers of the Gospell,
in the affirmative, that Christ was come, they
preached more of Christ, then all the Prophets
did , and with greater joy , they were in
multitude

the multitude together, praying God, and saying,
Peace on earth, &c.

But besides that , they now seeing Christ's
person in Heaven , as glorified, and he being
the expresse image of the Father, that which
expresseth all his heart , and opens all his
cabinets , upon whom, all the glory of God to
him man is acted, the Angels cannot; but by behol-
ding Christ in this consideration , know much
of the Gospell from him , Christ being the
epitome , and summe of this mysterie ; but
yet,

2. The great knowledge, Angels get in
these mysteries, is from the Church, from the
discoveries of Christ to the Saints. That place
of the Apostle, deserves to be opened to this
purpose. *Eph. 3. 1. 2.* where it is said, that
one intent of preaching the Gospell is, that
principalities and powers, (names given to
Angels) might know by the Church; the
manifold wisdome of God. The Apostle had
before magnified the preaching of Christ, as
the opening of the greatest mysterie, that ever
was to be revealed, and to set it forth, he saith,
first, that it was kept hid from Ages and
Generations of men, and hid in God, laid up
as the great secret of Gods heart,

2. He faith, that the Angels come to get
to symb; Mohnim Kt has visited their

their knowledge of it from the Church ; the opposition is this , that as it was hid from ages of men, from the beginning of the world, so it was also hid from the Angels ; and as men have the knowledge of it by the preaching of it, so have Angels , only the Church hath first, they at second hand. The Church is the great subject on which all this is to be acted , it is that which concernes them , they are folded up in it , it is a mystery in them, as none have been privie to the first contrivance of the mystery, but these three which bare witness to it, the Father, the Word, and the Spirit ; so none have the manifestations of it, so glorious as the Saints who are the subjects of it : The manifestations and openings of the mystery of the Gospell , are not properly in Heaven, but in the Church, therefore the meeting of the Saints are called Heavenly places, because there Christ makes his Heaven ; and though the Angels see the mystery of it, as Christ hath acted it by himselfe , and in his own person ; yet they cannot see it as it is acted on the hearts of the Saints, which is a new mystery, therefore it is called a discovery of the manifold wisdome of God ; and the apostle saith, *Col. i. 27.* That the riches of the glory of this mystery, is Christ in us. There is a depth in this mystery , and such manifold actings of

the infinit wiſdome of God, that it is imposſible for men or Angels to know it all at once. It was ſo vast, that God himſelfe was faine to open it by degrees, to act it in parts, by manifold, and divers actings of his wiſdome: And all this to the Church. If a man will know the mystery of ſuch an Art, he muſt goe to ſchoole where that Art is taught. The great things of Christ are taught in the Church, Christ reveales that there, which he doth no where else; if Angels will ſee into the depth of this mysterie, they muſt goe to ſchool as it were unto the Church. When a company of poor Saints are together, Christ stands in the midſt of them, comes downe by the ſpirit, makes a throne, brings to light, glories that were prepared for them, before Angels had a being, kept warm, as it were in Gods heart all this while. It is ſaid, in (1 Cor. 2.) None knowes the things of God, ſave the ſpirit, he only ſearcheth these deep things of God, none exclusively no not Angels. Now the ſpirit is only promised to the Church, and hath his offices on purpose in relation to the Church, and herein lies the exceeding glory of God, that he will diſcover ſuch a mystery to his poor creature man, which he will make his highest creatures admire.

Thus you ſee how Angels get their knowl-

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ledge by the Church. When Christ is preached, and his glory laid forth, and soules are taken into it as it were, why Angels come down, and listen, hold their spirituall eare unto the whisperings of the Spirit in the Gospell to us ; and yet you must not understand it as if the knowledge they got by the Church were meerly a deduction of conclusions from principles, but when they heare and see the Spirit speaking to the Churches, and opening these eternall glories of God in Christ, they see intuitively into it, as we see when beames of the Sun on a sudden breake out on the world, they are exceeding quick, and take it as by revelation ; they catch up, as it were, the words that are spoken to us, and before they come to our eare they are in their hearts ; for they being spirits know the meaning of the Spirit as soone as ever it is but revealed ; neither is it to be understood as if they had no knowledge of Christ without the Church ; for they knew Christ before the Church, and preached Christ unto them ; but it is meant of the degrees and encrease of their knowledge in these mysteries, the depth of them is laid out before them in the Church ; because the mystery of Christ concerned man, it was first revealed to him after his fall, though but very darkly, and unto none else; and

so now in the discovery of it in the perfection of it there be some things that God reveals to none, but those who are the subjects of it; As we know not the nature of Angels, nor their condition, though we know Christ, because it concernes us more peculiarly: neither do Angels know all that Christ doth, and will reveale to his Saints. There is in the things of the Gospell the things themselves in the generall nature and use of them, and th^e glory, and depth, the mystery and fulnesse of them; the first Angels knew long since that God shoule come in our flesh, and procure peace, and that he was justified in the spirit, and will save soules; but the depth of this mystery, the riches of the Glory of it, the severall mysteries contained in it, they doe not know, but as it is opened to them and that by the Church; for herein God shewes, as his prerogative, so his distinguishing love, that some choice and blesſed things of Christ, shall never be manifested out of God's heart, but to the Saints first, and none shall know them, but by him, in converse with them. As the mystery of Christ to the Saints, is a peculiar design, so they shall have the peculiar discoveries of it, and others by them. And the manner whereby they know things, by the spirituall species, wherin they are manifested,

fested, and by the seeing of that glory which shewes
shines on them in their manifestation.

3. This may well be put in as a mystery among the rest, that God thus discovered, is seen of Angels ; for it was a new design, that was carried on in the most unvisiblest way that could be ; It being a mysterie so remote from their particular natures , they having no need of such a discoverie, and that God should act a thing unknown unto these high creatures, not discover unto them but at second hand as it were, that the greatest design of God , should be hid from these creatures , which lay in his owne bosome as it were , for so long a time ; this is the mysterie which the expression seemes to imply. (*Scene of Angels*) And then when God had acted it, and laid out his glory in it , he presents it as a sight of glory to the Angels , that they might see and admire at what God had been doing all this while : this comes nighest the meaning, God hid it from them , untill he had set up Jesus Christ in state and glory , and then shewes him in a mysterie to his Angels , that they might fall downe before him , and see the unspeakable wisdome of God.

To this alludes that phrase, *Heb. 1. 6.* When he brings in the first borne into the world, he saith , let all the Angels worship him ; God shewes

shews the Angels this first begotten of his
love and wisdome, and they worship him.

As *Nabuchadnezzar*, to shew his state and
glo y, set up an image, that all his Subjects
must bow downe before : So did the great
God make an image of himself in Jesus Christ,
by whom he acted the greatest desigues of
his heart , and set it before the Angels to
dore ; but.

4. Let us see what this mysterie containe,
hat it should thus affect the Angels ; why,
if it were nothing else but the manner of its
acting, it were enough even to fill them with
admiration, that God himselfe should come
and assume flesh , and be one with it, taking
the forme of a servant , emptying his glory
as it were , and making himselfe of no re-
putation. This cannot but astonish the highest
apprehensions to do, the very outside inti-
mates that this is a depth that cannot be soun-
ded. It is a mystery of unsearchable riches,
Eph. 3. In this dispensation there are all the
riches of the great God contained ; It is a way
which God hath found out to bring the poore
creature into the botome of all his treasures.

It is a mystery in which all the decrees, and
purposes , and thoughts of the heart of God
himselfe are acted, in which the manifold
wisdome of God is most opened, whatever

he hath been acting in all the world bath before me
but in reference to this, to set it forth; the myl
choisest love in the utmost act, in the greatest ver
variety, at the extreamest disadvantages, as is
manifested here; and as it hath been a casting up
and contriving in God from eternity, so long
will be acting to eternity, & there wilbe no end, a
of it, new wonders of glory will be brought forth
forth through it the longer it is look'd into.

And for what concernes their particular case
they may well wonder at what God is about
in this, when he passeth by the most gloriouſe
of all the creation, and acts out the brightest
of his glory on poore sinners, and takes them up
to an onenesſe with himselfe, and advanceth
them with Christ far above principalities and
powers, when they see ſuch a designe toward
those ſo far below them, and which had never
been ſo nigh God as themselves; when flesh and
ſhall be ſet down at Gods right hand, and is
exalted above all the Glory of the Creation
and by that to let out eternall love, to manifest
infinite treasures of glory; and all this over
and above, and besides what God hath to
bestow on them; how can the Angels choose
but look about them at ſuch a ſight? But no
more for the opening of it; we had need now
to apply this, and reflect on our ſelves.

Use 1. Is to shame all our hearts that we

are

are no more affected with Christ, and the
mysteries of the Gospell; who can say that
ever they saw this mystery with admiration?
it is rather a mystery in this regard to us, that
we see little of it that takes our hearts; Shall
angels see this mystery, and be so taken with
it, and not we? It concernes not them so
particularly, they are not wrapt up in it, yet
are exceedingly longing for to know it; yea,
cannot be content with a bare sight of it, but
look into it; Oh hearts that the Sons of men
have, that magnifie no more this great mystery!
God is come downe among us in a mystery
of mercy, riches, love, glory, wiſdome, come
to let out a fulnesſe of all this on our hearts.
And this is preached in the Gospel, & yet who
looks into it? how few hearts are but ordina-
rily taken with it? who searcheth into it as
to the blessedest Cabinet in the world? Christ
is not as much esteemed as swine, it is sad to
say it; men respect toyſ, notions, any thing
before it; consider sinner, dost thou make
little of that which hath taken up the heart of
the great God from eternity, on which he
hath ſet the highest deſigne of his owne glory,
which Angels, creatures of ſurpaſſing glory,
thinke it their happiness but to ſee, as it were,
though they enjoy not? Oh how unworthy
art thou ever to have a glimpeſe of it! Angels
behold

behold the face of God immediately, when
nothing, are filled with immortall glory, y
they come down to the Church to heare
manifestations of this mystery, the opening
of this Christ : They think they are
happy enough in heaven, but must know wh
Saints enjoy of this Christ, as if it were a glor
above their attainments. There be two ex
pressions to this purpose which the Apost
makes use of in *Peter*, 1 Pet. 1. 12. That
the Angels desire to look into the things
the Gospell ; the word for desire signifies the
utmost coveting, or longing after a thing
which a man cannot be without ; Christ is
sweet and blessed an object, and the Gospell
so filled with the glory of God, that the
blessed creatures cannot containe without
seeing of him ; their pure spirits would faine
be in the bosome of them, and leave their
heavenly glory but to converse with Saint
about the mystery of God in Christ : So the
other word intimateth, they desire to look
into them, (*παρεχεῑ ταῑ*) the word significat
bowing down, to pry heedfully and narrowly
into a thing. It is used from the Disciples
stooping down and looking into Christs
Sepulchre, Joh. 20 (*παρεχεῑ ταῑ βλέπεῑ*) the
poore disciples did not more heedfully look
into Christs grave, to behold their Saviour,
blasted

when Angels do to see Christ in the Gospell.
you have it typified of them, *Exod.* 23.
Cherubims were made looking down
towards the mercy-seat, shewing how Angels
would desire to peepe into Christs heart,
where the seat of mercy is, as if they longed
to have one glimpse on them; Oh blush you
parts which have made so light of the con-
seruements of the Gospell!

Use 2. How happy are you who have had
under the Gospell any manifestations of
Christ, any discovery of this mystery to your
parts; blessed are your eyes for they see,
and your eares for they heare; you have seen
at which never eye saw which is naturall,
and what the purest spirits see and wonder at;
Angels envy not your happiness, but they
are to your glory, they are not your corrivals
but admirers; you have these sights laid be-
fore you, that Angels would leave their habi-
tations above but to see; such dainties spread
before you to eat, which Angels every day
are kept very high,
at these blessed spirits long to feed with
them, the leavings of your enjoyments they
take up. Oh hath God discovered his love to
thee in Christ, given thee a sight of his face in
Christ, justified and sanctified thee in him;
he hath done that for thee that Angels wonder
at;

at ; know thy own happinesse, prynto
priviledges : And if thou canst not wond
enough thy selfe, take in Angels to blesse,
praise , and admire with thee, they desire
better employment ; these celestiall, Seraph
call spirits love to sing the tune of the God
most, they do service to the Church,
minister to them , and all their waies,
were , is to heare something of Christ amon
and to know more of this mystery by them.

Use 3 Let your whole hearts be laid
in the studying of the mysteries of the Gosp
there must needs be some rich jewels in it
unspeakable worth, that God makes Angels
to dig for , and above all things labour to
the mystery ; content not thy selfe with a
bare Historicall knowledge , or outward ap
prehensions of it, but strive to be in the bosom
of the injoyments of them , and let no sight
satisfie thee, but what is raising and astonish
ing thy heart ; this sets out the worth
Christ, that he was seen of Angels ; who
barely presented to their sight ; no , they ra
ised him with delight , with joy , they were rai
sed up above themselves, to see such a glorio
us object.

Consider it is a mystery , wherein your
happinesse is included, your joyes, and con
forts, and all your concernments lie in it as

many folds. All the wiſdome and love of
God is laid out in reference to the making of
you happy; the Angels are but in it ſecon-
darily, as Christ is their head, that benefit they
get by it, which is a high advancement, but
Christ's heart is particularly opened to you,
and all his riches made over to you; and if you
will not get to ſee much of Christ for
your ſelves, to adde to your own joy, why
not Christ opened to you, for the Angels
to ſpeak, that they may know more of Christ by
you.



SERMON VIII.

1 Tim. 3. 16.

Preached unto the Gentiles, &c.

YOU have heard of the *mystery of Godlineſſe* in the former particulars, in the inward nature of it, as it is acted in the person of Christ, and ſeen

seen and admired by the Angels, you shan
beare it, in regard of the outward mani
festation of it to the world, As it was preach
ed to the Gentiles. God would have all the
creatures adore this mystery; therefore first
he presents it to the Angels, discovers the
person of Christ to them, they indeed were
the fittest creatures to dive into it, and
taken with it; but it is not only seen by them
but it is preached unto the Gentiles, discover
to the whole world, and this is the mysterie
that the New Testament is filled with, and
that God would have took up all the time
the world to preach it in all Nations. For
hearts long for vent, and cannot hold, but
must open themselves every where. God's
heart is full of mysteries of love and salvation
and he cannot keep it in, but first he must shew
it to the Angels, see how they would be taken
with it, and must have it even *preached to the*
Gentiles also, that they might be taken up into
it; and this is also a part of the mysterie, that
God should let Angels see it and preach it
abroad to *Gentiles.*

Yet observe the difference, it was but seen
of Angels, they had but a glimpse of it, it was
discovered to them, to raire their admiration
but not as a mystery properly for them; but
it was *preached to the Gentiles,* proclaimed to
them

them, as if God meant to open his whole
mind only to them. Preaching being a ſet
way of discovery of a mans mind, the great
and ſet way, its manifestation was not to be
fitt into any, but the *Gentiles* : This did ſwell up
the glory of it, in the former expreſſion, that
was a fight that the Angels were taken with,
worthy to be preſented to them, yea, and as
that which was beyond all their attainments;
that wise men and great men are taken up
with the ſtudy of, and ſtand gazing on, we
judge to be ſome ſtrange and prodigious fight;
they uſe not to lay out their thoughts on com-
mon things, or cast their eyes ſlightlie on
any thing, ſee what the Angels, theſe
uorified, and metaphysicall ſpirits ſhall look
on with aſtoniſhment, and long to ſee, muſt
needs be ſome ſupercaeleſtiall glory, a myſterie
of the greatest depth and fulneſſe; But this is
urther, that this myſterie ſhould be preached
unto the Nations of the world, that God
uould make the great declaration of it to ſuch
creatures, as a myſterie for them.

This the Apostle may well call a great my-
ſterie; the ſumme of it is this; That the Lord
Jesus Christ, as God manifest in the flesh, and
uiftified in the ſpirit, and admired by Angels,
uould be preached to ſinfull creatures, and
open himſelfe unto them in the working of
his

his love and righteousnesse : this is one of the great mysteries of Godlinesse.

Here be two things in this one sentence, that make it a mysterie indeed.

1. That Christ should be preached, that Christ should take such a way for the manifesting of the mysteries of his glorie which is so unapt and weak to doe it.

2. To whom he is to be preached ; not to Angels, not to pure and spirituall soules, but to the Gentiles, that is, either first sinners generall, the *Gentiles* being the great sinners of the world ; but especially to the *Gentiles* in distinction from the *Jewes*, the *Gentiles* being the out-cast of the world : this is the proper meaning of the word here, though the other is comprehended in it ; both these have a great emphasis ; the Gospell hath but few words in it, but vast of matter, and fulness of emphasis in the expression.

I shall open them both, and set out the mystery in them.

First, That Christ should be preached (*euangelizē*) manifest this *mystery* in a greater *mystery*, discover invisible glory, by outward expressions, the riches of his love and life should come out of the mouths of sinful creatures ; as it was to be manifested to sinners, so even by these that were sinners them-

themselves, to have this treasure in earthen vessels, the way it selfe is a *mystery*. So the apostle (*1 Cor. i. 21.*) after that the world by wisdome knew not God, that is, by all their parts and learning, which they accounted the greatest wisdome, yet all could not bring them to know God : It pleased God by the foolishnesse of preaching, to save them which believe. It was a foolish way, and that not only because the world accounts it so, but because in it selfe it was a weak and unsuitable way to save soules by, that by the breath of a mortall man, he would break hearts, and breathe in life, make soules believe, and build them up to heaven, by earth to convey heaven ; for one by the outward expreſſion of words, to set forth inward glorie, is but as if he would write in Characters for plainnesse ; speak a mans mind in Hieroglyphicks. Now, that all the things of Heaven should be opened such a dark and weak way, adds to the mysterie. God might only have shin'd out the glory and opened the nature of Christ, purely and silently by his spirit, and then it would be no mystery to conceive how things are manifested, but that he will have the spirit reveale them in outward expreſſions, thorough the mouths of the sinners, to whom it must be revealed ; this is a mystery of it selfe : if a

man speak a plaine sentence in an unknowne tongue , he speaks a mysterie , so saith the Apostle , *1 Cor. 14.* he that speaks in an unknowne tongue , is as a *Barbarian* to me , as I to him ; just so it is here , for Christ a Hevenly man to be exprest in words and writing and God who is not to be seen by any creature , seen in such and such words ; it may well be put in the ranck of these great misteries ; if God had made use of Angels , he did at Christ's birth , to preach these things it had not been so much , they might have come in state , and proclaimed Salvation to the sonnes of men , have brought downe the glory of Christ unto our eyes ; and if Christ himselfe had come in his glorified bodye accompanied with Angels , as he shall at the last day , such a way would not have been mysterious ; but for Christ to be preached to poor men , to make that an instrument of the richest discoverie , and to make words convey life , and our tongues to speak Christ into mens hearts , is a mysterie indeed .

Againe ; That Christ should be preached that is , first an open way , it is the proclamation of a thing , what is preached is knowne to all , Christ would not have his mind hid , if preached to all the world , he would have every soule take notice of his love , and of his glory .

proclaims it as on the house top ; he
should have the great mystery of the Gospell
reached to all ; let all the world know he
with a designe of salvation on them ; so Christ
Hath in commission to his Apostles, *Mat. 28.*
when he sent them abroad to preach ; go
reach the Gospell to every creature , except
one ; I will have them all to know that life
and immortality is brought to light. Christ
a generall good , and therefore is preached
to all ; he would not have the things of heaven
whispered in the eare of some select soules,
but preached as on the house top , that if all
the world will, they may heare with their own
ears the voice of the Lord Jesus , as from
heaven, speaking mysteries.

2. It is a soleinne way, as it is publique , so
is serious , that Christ is to be preached ; It
to be the great work of Ministers to lay him
out; the things of the Gospel are to be preach-
ed with the greatest solemnity that can be:
reaching is nothing else but men speaking
Gods mind in their own language.

2. But that which doth indeed make it
great a mystery , is, that Christ is preached
to the Gentiles ; the word (*θεοι*) is used pro-
niscuously , sometimes for to expresse sinners
in generall, sometimes properly, for all the
world in distinction from the Jews, of the Jew-

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first, and also of the Gentile : these two names comprehending the whole world, I shall open them both, whereby you may see what great mystery it is, that Christ should be preached to the Gentiles ; that is,

1. To sinners, that the great discovery of this Christ, who is so glorious, should be preached and proclaimed to Gentiles, the worst of creatures in regard of sin. So the name Gentile is put to express all kind of sinners ; therefore the Apostle when he would expresse the condition of the Gentiles, calls them sinners of the Gentiles, because the Gentiles walk'd in nothing but sin, knew not God, *Gal. 1.15.* So when the Apostle would aggravate the fornication of the *Corinthians*, *1 Cor. 5.12.* he saith there was such fornication among them as was not named, (*εν τη στοιχειω*) among the Gentiles, that is, among the worst and most notorious sinners, such as the Gentiles were : Yet this Christ, and all the mystery in him, is to be preached unto sinners, not to Angels but Gentiles. That God should ever have a thought of goodwil to such, above all our apprehensions, God being infinitely displeased with them ; but that should make sinners the subjects of the utmost discovery of all this glory, terminate at the center as it were his heart in them, and

name them know that which Angels admire and
will open long to know, this makes up a mystery of it
wherelfe: for God to make a throne, and set
himselfe up in the fulnesse of glory, to preach
and proclame his own riches to some pure
and unspotted soules, whose hearts might
presently fall down before it, this were some-
thing suitable; but that sinners, who are the
children of wrath, should be this designe;
and all this mystery is to be preached to them as
mystery, to be acted only towards them.

Oh how much glory is in this! God is here
reaching life, and reconciliation, redemption,
glorification, and laying out himselfe in waies
of wisdome, righteousness to the worst of
sinners; nay, which is more, God in this
mystery is preached as the peace, the life, the
righteousnesse, the propitiation for poore
sinners; what is this but the mystery of free
grace acted in infinite wisdome and love to
such soules. The Apostle when he doth but
thinke of it he cannot hold, *this is a faithfull*
saying, and worthy of all acceptation, that
christ came to save sinners, of whom I am the
biske, saith he, 1 Tim. 1.

But secondly, as to sinners in generall, so
to the Gentiles; the whole world besides the
ews; this is the proper meaning of it, re-
pecting the calling in of the Gentiles by

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preaching, and rejecting the Jews; This
Apostle alwaies makes a great mysterie;
Apostle telſ the *Colossians*, Col. 1. 27. th
Gods great intent was to make knowne
riches of the glory of the mystery among
Gentiles. It was a mystery that this shou
not be preached to the Angels, but to sinnes
but herein is a further mysteric, that it shou
be preached to the Gentiles, not the Jewes.
The Jewes were owned by God as his
people, he pick'd them out from the who
world, put the visible stampe of his glory
them, seemed not to care for the whole worl
but they, let them sinke or swim, they ha
the Oracles of God among them, the Con
nant, Promises, Gods Presence; But the po
Gentiles, out-casts, for ſome thousands
yeares left of God in blinckenesſe and darkneſſe
to ſerve Devils and their own luſts, nor
ſmile of God on them; yet for the Jewes to
cast off, have ſcarce a glimpſe of this mysterie
but those Gentiles to be called to the rich
of the mysterie, and have preached amon
them, the Jewes had the firſt offer and refu
of the Gospell, but they ſoone diſcharged it,
and now for God to leave his darling peop
and let them have but the out-sides of the
Gospell, the ſhadows of it in Types and
Ceremonies, and the offer of the ſubſtance.

This but in grosse as it were ; and for God to
reach this Christ among the Gentiles , those
whom the Jews abominated as sinners , stran-
mers from the Common-wealth of *Israel* , and
without God in the world , that these should
be brought under the dispensation of the rich
and precious mysterie of the Gospell , may
well be put in to greateren the mysterie of
Jesu Godlinesse. The Apostle in *Eph. 3.* when he
would magnifie his Office in the Ministry ,
who sets in these , that he was sent to preach to
the Gentiles , as the highest favour and glo-
rify that could be ; for he saith in *verse 2.*
that he had it by revelation : and he calls it
a mysterie and a mysterie of Christ , and a
mystery which in our ages was not made
nun to the Sons of men ; and he saith , it
now only made known by the spirit ; what is
that which all this is spoken of ?

That the Gentiles should be fellow-heires,
of the same bodie , partakers of his
comite in Christ by the Gospell , *v. 6.* That
such a blind , miserable , forlorn people ,
among whom the devils ruled from the be-
ginning of the world , that they should have
the promise of Christ made to them , and be
fellow-heires with the Jews , this is a mysterie
that the Apostle boasts of that he is sent to
reach it , and therefore he goes on , as one
that could not containe , *ver. 8.* *To me who*

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am lesse than the least of all Saints is this grace given , that I shoule preach among the Gentiles the unsearchable riches of Christ ; (Among the Gentiles) there he laies the strength of the priviledge ; as if he had said , that I shoule be sent to open the mysterie of heauen to such a stupid and blind people , to preach the riches of Christ to these poore Gentiles , this is a dispensation , and a grace indeed . So in another place , *Forasmuch as I am the Apostle to the Gentiles I magnifie my Office* , Rom. 11. 13. This must needs be a great mysterie that the Apostle thought it so high an honour , and such a peculiar grace given him , that he shoule but preach unto Gentiles ; And in another place , the Apostle speaking of the manner of his call to this worke , he saith , Gal. 2. 8. that the spirit of God was mighty in him toward the Gentiles , it was a mighty and great work and the Apostle was mightily , and with exceeding actings of powers moved to it .

This was a new designe , never expected to be acted , that God shoule in the latter end of the world cause the Sun to come into that part of the Zodiack it never was , after it had run its course three thousand yeares , to make noone day in the remote and darke places of the world , and leave the habitable parts of it that Christ shoule at last be preached in them fulfilled

... greatest riches of his glory to those who had
... not a benigne aspect of his face in such a time.
... Many generations of them went down to
... hell in multitudes, in droves, not knowing
... God or Christ, never dreaming of a Saviour,
... and now for the Lord Jesus to come and set
... up his throne among them, open the most
... precious Cabinets of his love and riches to
... these poore creatures, here is a mysterie indeed.
... It was prophesied of Jesus Christ, and put
... down as one of the blessedest ends of his com-
... mision, wherein he should be most glorious,
... *He shall be a light to the Gentiles, Esa. 47. 6.*
... Herein lay the glory of Jesus Christ in the
... Gospell, that he should be set up as a Sun to
... enlighten the darkest part of the world. Nay,
... yet further, none ever thought that Christ
... should have been preached to them; for when
... he first called his Disciples, sent them abroad
... to preach, and gave them a Commission to
... go into every City and preach peace, *Mat. 10.*
... He makes a particular exception, and gives
... a speciall charge, *Go not into the way of the
Gentiles;* as if he had said, Go any where but
... among them, there is no peace to be spoken
... to them, as they have been miserable, so they
... shall be. And yet at last for the richest disco-
... veries of peace and love to be made to them,
... Christ preached only to them, this is the my-
... sterie,

stery, those which were no people to be made
a people ; for God to be found of those which
sought him not, is a wonder.

This is that paradox by which the Apostle
aggravates the Jewes condition ; Rom. 9. 30
31. *What shall we say then, that the Gentiles
which followed not after righteousness have
attained unto righteousness, yea, even the be-
righteousness, that which is of faith : But
Israel which followed after the Law of righ-
teousness hath not obtained it.* The Gentiles
they never sought after righteousness, they
never minded such a thing, yet obtained it.
Christ came to be a righteousness to them,
and left the Jewes, who sought to be righteous
by their owne workes and endeavours without
righteousness. The newnesse and strangenesse
of this, that Christ should be preached to the
Gentiles equall with the Jewes, and he
brought into the same priviledges, and of the
same body, was that which stumbled the
Jewes, even against Christ himselfe, they
thought it could not be possible that such a
generation should ever be looked on by God,
or ever taken into Covenant with him. The
Apostle when he doth but think of the great-
nesse of this mysterie, that Christ should be
preached to the Gentiles, and the Jewes cast
off, cries out, *Oh the depth of the riches both of*

the Wisdome and Counsell of God, how un-
searchable are his judgements, &c. Rom. 11.
As if he had said, here is a contrivance
of wisdome, and a depth of mercy and love.
indeed, that God hath shak'd off his old
friends, and taken in strangers, to be teachers
of all his riches.

Thus you have the summe of what this
sentence holds forth, and the opening of a
great mysterie ; the Gospell, which opens the
mysterie of God, is in it selfe a mysterie, in
regard of the manner and obj et of its mani-
festation. The former two expressions hold
forth what the mystery is, with the glory of
it ; this is the way of the manifestation of it
with the persons, to whom, it is by preaching,
and unto the *Gentiles* ; and this likewise goes
to make up the greatnessse of the mystery it
selfe. But I shall rather make use of it, then
open it further.

I Use. If this be so, it may informe us,
first, how open the heart of God is towards
us ; he cannot containe his love and grace
within himselfe, it is so vast and ardent, he
cannot keep his own counsels that are for our
good, but must manifest it to us, and that in
the openest way, preached and proclaimed,
all the mysteries of the Gospell, though there
be so much of the glory of God in them, yet
they

they are not hid, Christ is laid out to
view. God keeps nothing hid, he will
it preached, let every poor soule know
that though all the things in the Gospell
secrets in themselves, yet he will have them
opened, he is not shie of speaking any thing
which may be for your good : Heaven
opened, God's heart is proclaimed to sinner
Thus light and immortality is brought
light by the Gospell, God hath set all
glory out in the light, that men may see how
they like them, what they are worth, no
shal be cosen'd with Christ, they are broug
to light, Heaven is brought home to you
owne doors, you need not goe out to see
righteousnesse, it is brought to you, prea
Preached to every house. Christ will ha
nothing of his love kept backe, he will ha
all known what he is, and what he hath done
goe preach the Gospell to every Nation, exce
none, and preach not only this and that, bu
preach the Gospell ; what ever may bring
joy and gladnesse to poor soules ; go to them
Christ preached to the *Gentiles*, what is it but
this, that he would have all his glorie laid
out before them ? Oh Brethren, how cheap
are the mysteries of the Gospell ! you may
have them for taking, you may know them
if you will lend an eare to them ; the word

nigh thee, even in thy mouth ; Christ is proclaim'd in the streets. Oh what love is in this, that God should manifest Christ and his deepest mysteries to us, by such a familiar and sweet way I to tell his mind to us, by such a course medium I open his heart to us ! Even by our own mouths, it doth manifestly demonstrate to us, how willing he is, that we should know all his heart. Let me therefore exhort you, to come and buy milke without honey, Christ is laid open for every mans good, he is for every mans pennie ; Christ dealeth not underhand with you, you shall see what you buy, he is not shie nor close in his spirit, but is preached to you. What doth the Gospell say ? but here is Christ, as wisdome, righteousness, &c. Take him, and doe what you will with him : Preaching is but a declaring this, that life and light is in Christ for you, that eternal love waits for you ; that what ever may do you good is provided for you. Oh will soules now refuse Christ, when he is brought to their very eares, they may heare him speak of his riches, and glorie, and love to them : Oh neglect not so great salvation.

2. It informes us, what is the worke of Ministers, to preach Christ to open the mysterie of the Gospell, to sinners ; what ever men

men preach besides Christ, is but by the bie
the great duty is to lay out Christ. Minister
must draw out Christ's blood freely; let the
Gospell be preached as it is discovered, with
out any limitation of mercie and love, without
any exception of soules from Christ.

3. It informes us, to whom Christ must
preached, unto sinners, not only Saints, bu
sinners; unto *Gentiles*, who were the wom
of sinners. Christ must be laid out before th
eies of sinners, offered to sinners, as sinners
in their lowest condition, notwithstanding
all their vilenesse.

But it may be some may stumble at this
therefore I would cheer it up, that sinners are
the proper subject, to whom the Gospell must
be preached, without any qualification, but
believing and laying hold upon Jesus Christ.
Christ is to be first offered unto sinners
under no other consideration but as sinners
when it is said here, that this mysterie was
preached to the *Gentiles*, what is the meaning
of it, but life and salvation was preached, that
is, offered to them.

Christ must be preached according to the
end and intent of his death, and of his offices;
now Christ dyed for sinners, for the ungodly,
he came on purpose to save sinners, therefore
he must be offered first to sinners, as such an

bid he ſuffered for. He dyed not for ſuch and
ſtern ſinners ſo humbled, ſo qualified, but for
the ſinners absolutely to take away their ſin.
When we preach Christ, what doe we declare
out Christ as dead, and riſen again, for life
to ſinners.

And the truth is, men are capable of the
Gospell, under no other notion but as ſin-
ners; for it offers rightouſneſſe and free justi-
cation, reconciliation and redempſion, which
elpeſts purely ſinners; none need Christ
but only ſuch, a righteous Christ is for a sinful
creature.

When Jesus Christ comes to any ſoul, he
finds him ungodly, and yet justifies him;
though ſtill this is to be taken in, though
Christ be to be preached unto ſinners, yet
none but ſuch and ſuch ſinners doe receive
him, or beleeve upon him, whose hearts he
moves, and makes ſee the need of him; though
Christ belongs to ſinners, and came into the
world on purpose to ſave them, yet these
ſinners which he doth ſave, he convinceth
and humbleth, and makes beleeve; yet we
must preach Christ, according to the true
intent, and proper end of Chrifts miſſion
and commiſſion, which was to ſave ſinners,
and if men beleeve not, and are not ſenſible of
their need, and want of Christ, we muſt ſhake
off the duf of our feet.

2. *Use.* If this be so, then let no sinner
courage thee from beleeving, and going to
Christ, Christ is given to thee, on no other
termes, then as thou art a sinner, and he
Saviour; let thy condition be what it will,
it cannot be worse then the *Gentiles* were
what if thou hast lived long in sin, hast been
a stranger from God, yea, worshippt the ver
Devils as they did? Christ and all the m
sterie of the Gospell is to be preached to the
and if preached, thou mayest beleeve. Let
the world know, that grace is not circum
scribed, that Christ is not daintie of his love.
We are commanded to proclaim peace, even
to those which are afar off, even cursed *Gentiles*.
Oh except not your selves out of the termes
of the Gospell, when the worl of sinners may
come and be welcome to the richest thing
of Jesus Christ, yea, to drinke of Christ
owne heart blood. What a sad thing is this
that thou shouldest be more shie of Christ
then he of thee; what is Christ but a Saviour
for whom hath he done all for, but for sinners
such as thou art? suppose but any righteousness
in thy selfe, or any thing but sinne, and thou
layest a ground-worke of destroying the end
of Christ's comming: If thou hast no sinnes
God hath done nothing for thee; if sinnes
hinder thee from Christ, it is, because thou
knowest

ne did powest not what Christ is made for thee.
 We can doe no more then preach Christ to
 other the Gentiles, offer him as a full and compleat
 behaviour for sinners, and if you being sinners,
 it will keep you from Christ, it must be, because you
 was thinke not Christ to be a Saviour. We have
 bee commision, not to over-heat Christ's blood,
 but give it to soules, as they can take it ; and
 here professe this day, that if thou be a
 Gentile, the veriest wretch that ever the world
 et al more, Christ is preached unto thee, and thou
 cum st one, who mayest have all the mysterie of
 love the Gospell discovered to thee. Stand not
 ever incing of the Gospell, make not criticall
 exceptions against Jesus Christ ; it is sufficient
 thou art a sinner, thou needst adde no more
 ns ; and if thou be a sinner, Christ is offered
 into thee. I , this mystery is a design of free
 race , and knows no other objects to act
 pon but such as thou art. Oh lye at Christ's
 bed, lay thy eare at the mouth of the Gospell,
 speaks nothing but mysteries of love and
 se to thee.

Lastly , If it be so , here is a new object for
 our admiration ; that God should contrive
 such a mysterie , and manifest it unto us , that
 we wretched ones should be the subjects
 of such transactions , what reason have we to
 lesse and admire the love of God to us. Fr ee

grace hath no bounds : it hath only wro
in Gods heart, but it breakes out to all
world, stands up and cries, grace , grace
the world ; how ought we to prize the p
ching of the Gospell , wh ch is a revelation
the mystery of Christ to us ; God could b
revealed all this immediately to his Elect,
have made no more ado ; but he will hav
preached , this shall be the ordinary and co
mon way of the manifestation of the g
mysteries of the Gospell, and those which
off preaching renounce the way of G
whereby he will open his hidden treasures.

Oh brethren ! thinke what cause
have to admire that Christ is preached to
his love manifested in such a way ; you h
Christ taught in your streets , the sweet so
of the Gospell in your eares ; what sh
take up your hearts but this ? What bet
newes unto sinners than to hear of a Saviou
The Gospell speakes nothing but glad tidi
to poore soules ; it gives out the spirits of
and immortality to refresh the soule. You
were Gentiles, Christ is preached to you, b
ieve, and close in the Gospell , lest it hap
to you as to the Jews, that Christ be preach
no more to you ; when Christ declares
great things, he looks for attendance , a
woe to those soules that obey not such
Gospell.

SERMON IX.

I Tim. 3. 16.

Believed on in the world, &c.



The mystery of Godlinesse is comprehended in two things: Gods actings towards us, and our actings towards God; of the first you have heard in the former expressions, how richly and suitably God hath discovered himselfe to the salvation of his poore creature, man; God himselfe personates us in our condition, and so tranacts our happiness, and that we might have the comfort of it, proclaines it by preaching, even into the Gentiles, the most forlorne and contemptiblest soules, and this is the right line in which the greatnessse of this mystery is conveyed; for that it was seen of Angels, is but collaterall to it, to make up the glory of it ab
extra,

extra, from the admiration of such divine creatures, when they did but look on it; yet his mystery goes on still in its greatness even in regard of our actings towards it; this is put in among the rest, to fill it up, that it was *beleeeved on in the world*; the receivynge of Jesus Christ, and believynge on him, as the Auther of life and salvation, and the righteousness, and redemption of poor sinners, is a part of the great *mystery of Godlinesse*, a that which is as much to be admired as of the rest.

Let us first looke on it, in relation to other parts of this mysterie, then consider it selfe.

First, consider it as with the rest, and in one of the greatest parts of the mystery: the acting and contriving of this in Gods owne heart, he had no opposition, all was done in light and glory; but when it was acted on us, there was the opposition, light and darkenesse striving together; yet one would think this should be no mystery at all, for to belieue this which was so much for our eternall good. Who will wonder at a starke begger, to take bread that is offered him? for a poor prisoner condemned, to take pardon? all the wonder is, that the man shoule be so bountifull, as to part with the bread of

divid of his own belly, to give the begger, and that
it; howe King should be so gracious , as to grant
atnesse pardon to such a wretch ; yet the Holy
t ; a Ghost sets this downe as an equall mystery
p, th with the rest , that Christ should be beleaved
ceivian in the world, which is no more , but that
, astynners should receive and entertaine that
heteoulor, which is let downe from Heaven , to
is or lessle them withall, to lay hold on that Rock,
, w without which , they are drowned for ever ;
as also accept of that grace , which only can bring
salvation to them, to give up themselves to be
t oved by the infinite riches of love and glory ;
er it yet this is a mysterie, that ever this Christ
should be thus beleaved on. That God should
and is manifest in flesh , to save such sinners as we
; here, why his own infinite love prompted him
God to it , he had a design of glory out of it, he
I w new what he did , it was an essay of acting
about his wisdome and love , and that he was
it a ben of Angels ; such sagacious and spirituall
you creatures, is not so much wonder, for who was
for me to behold such an object , but such blessed
or spirits , and that it shold be preached to the
ar gentiles, may yet be conceived : For, God to
? proclame it to us , and open his heart , was
ke exceeding glorious , yet still this was God
o setting out his owne love to us ; but that
ynners, who lie in darkenesse, know nothing

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of God, should beleeve this ; this is yet a f
ther mysterie, and as great as any o
others.

But to open it more fully, that we may
wherein this mysterie lies in this expression,
shall lay downe these particulars ;

It will be a mystery if you consider,

1. The condition which the world
in.

2. The nature of beleeving.

3. The difficulties, and disadvantages,
the worke of beleeving.

4. The requisites to such an act.

For the first. That Christ should be
leaved on in the world ; by the world
meant the *Gentiles*, unto whom Christ w
to be preached. Now, the whole world i
in wickednesse, averse from God, scornin
the name of Christ ; the condition of the wor
was a condition of utter darkenesse, the
were given up to blindnesse, and hardness
of heait, they walked in the valiy of th
shadow of death, under the power of th
Devill, ruling in their hearts, as children
disobedience, dead in trespasses and sinnes
Eph. 2. 1, 2, 3. What a wonder is it, for blin
men to see, though it be the best thing whic
may doe them good ; for dead men to be se
sible of a miserable condition, or of any thin
thi

that lies upon them ; such were all the world, of running with full careere to sin, and Hell, and will not be stopt, delighting in sin as their may eat and drinke, serving their lust and the on, evill as their God ; men not only not sensible of their owne estate, but hating the name of at which may reforne them : Now, for world which to receive and entertain a Christ, submit the glory of the Gospell, must needs be a ysterie : how such blind soules can see the es, light of the glory of God, such dead hearts entertaine joyfully a living Christ, and be brought from death to life, from the power e be of Satan to God, be transformed into light rld and life, be taken up into glory, may well be wnt on the account of the mysteries of the d la Gospell, and adde to its greatnessse.

But 2. What is meant by beleeving ? in generall here Faith is put for all graces, and all the glorious workings of God in our hearts, cleaving being the first and the choicest grace, every grace in our hearts makes up a ysterie ; and beleeving here comprehends all the workings of our hearts, in relation to the designe of God in the Gospell, as the mani- lation of God in flesh, and his justification spirit, is put for all the worke of redem- sion and justification, the foundation of it being surely laid in that, so all the workings of

it in our hearts, is summed up in beleeving,
How our hearts should take in all this love, &
be turned into it, and live in it ; this is a m
sterie indeed ; but especially , beleeving is
be taken properly for the Faith it selfe , whi
is nothing else, but a closing with , a receivin
of, and laying hold on Jesus Christ ; now
you look into the nature of this Faith, yo
will find it a mysterie, that Christ should
beleeved on in the wold.

1. A renunciation of selfe.
2. A reall and full closing with Je
Christ.

3. It is a receiving Christ on his ow
tearmes.

For the first ; That a man should renoun
himselfe , and be nothing , it is the hard
strait that Nature is put to , selfe being the
principle and end of all mens actions
Nature , and that which lies diametrical
opposite to the mystery of godlinesse, for
poor creature, whose Nature and actings, c
comply with nothing but selfe , to abjure it
and cast away all , yea abhore and loth selfe
as its misstery ; what shall we thinke of this
can it amount to lesse then a mystery, to se
Nature not only to be weakened , but turn
against it selfe, and acting contrary to its own
principles ? As to see light things descend

evy and heavy ascend , and that against its nature.
selfe is the predominant principle of the
a m world, it rules like the sole Monarch, and there
g is no absolute Monarch but selfe ; it rules in
whic the most noble naturall breasts , and is that
eivin which is founded in the nature of things. But
now now, when a man beleeves he goes directly
, yea against naturall selfe , he saith he is nothing,
uld be can doe nothing ; and not only is beleevng
denyall of the worst selfe , sin and lust,
which yet is as a mans right eye , yea , as the
Jesu Paul of a mans heart) but he denies honest
selfe, and religious selte, selfe drest and adorn'd,
on selfe righteousness and actings, selfe adorned
with the most glorious endowments, and
richest performances, selfe naturall and ac-
quired, yea , and a soul contrary to all its mo-
tions, both rationall and seemingly godlie
s believeth on Jesus Christ. Take a railed and
call high spirit , one who hath built his nest in the
or starres, in regard of speculation , and one
whom the world can say nothing in regard of
converse unto ; for him to come and submit
selfe to a Christ , to throw downe all that ever he
is bath studied , as dung and drosse , to descend
and come into the lower parts of the earth,
and looke on himselfe as the poorest despica-
blest , and undonneft creature in the world ;
one that knowes not the way to happiness,
(which

(which he must doe , if he beleeve) why
is the mysterie. Selfe is sometime so pain-
acted in so much state, and so spirituall
(as it were) set out with such ornaments, bo-
of nature , art , and morally spirituall gif-
that it would make any spirit in love with
yet when a soule comes to beleeve on Christ
he must renounce all these as dung and dross
the worst of things , in regard of saving
soule , or in comparison of Jesus Christ. It
is death to a man ; Nature would as lieue
damned, as entertaine such a proposition, as
cast it selfe out of such a priviledge, that
looks on as its birth-right ; yet there was
soule that ever beleeeved on Jesus Christ , but
did willingly doe this. *Paul*, when he begin-
to reckon up his priviledges , both of his birth
and education , and the stricknesse of his life
one would have thought he needed no more
Phil. 3. (and he thought so too) selfe was
richly accomplished , not only against the
Law , but the Gospel ; he was borne in the
Church , had the priviledges of a Saint , was
blamelesse in the Law ; yet when he came to
beleeve , he was glad to cast away all this, as
the off-scouring of the world ; he was alive
once , and thought himselfe a glorious one
but he dyed to all these , they were all as dead
things to him. For a man , not only to denie

Justs, that are his Nature, (and so deare, many venture the wrath of God for) but performances, which he hath been in for long time, and throw down the glorious structure of duty, he hath been building for 30, 40 years together, with all the curious Christintings of formality : You had better tell drollen of parting with God, Christ, Heaven, a, of all the good of soule and body, rather . Then of such a thing.

This selfe is the bottome and originall of sinne, it is that which is the very constitution of our Natures : Selfe hath been borne and bred with us ; it lives in our bosomes, been the old companion in all our actions, begined to be cast off at last, and hated, is very bittard ; it is easier to change the course of the life, and turne Heaven into Earth, to place the Elements above, and the Starres beneath, make the stream naturally run back from the same Fountaine it came, yea, to worke the greatest miracle in Nature, then to make man to deny himselfe, especially selfe so magniated and clothed with gifts and honestie, and righteousness of the Law. Yet when a man believes, this is the first thing done upon him, selfe is turn'd against selfe, Nature runs counter to its owne inclinations : that darling and first-borne of the soules delights and love is

is made the abomination of the heart, and soule most set against it. Now let this weighed, which yet is but the first, rather implicite, and supposed act of Fa then the Nature of it, and you cannot conclude, that this is a great myster that Christ should be beleaved on in world.

But 2. Which is yet farther; for a s to close in with Jesus Christ, and fully relye on him as his own, and expect all rig teousnesse and grace in him alone, and noth from himselfe, first or last, (which is propre beleeving) this sets it out yet farther:

For 1. It is a great venture for a soule forsake selfe, its dearest confort, and le all its strong ingagements to the flesh; that which yet he hath no particular assuran of, but a bare tender and offer. No man reason will part with any thing in possession but upon a certainty of a better; whereas th soule is still in doubt of what it may injor though Christ be offered to all, yet some go without him; and this may be the conditio of the soule.

Yea, 2. To close in with Christ, again whom it hath naturally the greatest antipathie and whom it never saw; to cast all th weight of its joy and comfort on Christ who

and from the heart hath offended, and against
t this from it hath received such prejudices, that
st, a heart cannot indure him of any ; this is
of Fa ceeding strange unto our apprehensions.
not h Abram left all his owne Kindred, and
yster others house, and not knowing where he
in ent, binding up his reason, and denying
present good, only on the security of a
a generall and indeterminate promise, was a
fully miracle to all the world ; for this is the Nature
ll rig Faith, on a bare word and promise to close
oth with Christ, and venture its eternall com-
rope rt. Faith comes by hearing, and that of
the word preached that is, of the word of
oules promise. Now, for a soule ingaged thus to
lent, and lust, and selfe, to leave all on a
; f promise of a Christ, which yet, the soule
uranc a stranger unto, and is darke in the know-
nan dge of this must needs be a mystery ; and that
sion 3. If you consider that it is not only a bare
as th king of Christ as at a shif, to make some
njoy present advantage of him, to rid a man out
e go f fears, or preserve him from wrath, which
elle may be willing unto, out of its owne
rinciples ; but it is a receiving Christ on
gain is owne terms, a submitting unto the
atby enure of all his commandements, it is
the king Christ nakedly, with all his hol-
esse, as well as his love, yea with all his
incon.

inconveniences unto flesh and blood , ev
take up a Crosse with him , lye downe in
grave with him ; it is a giving up the selfe
unto Christ, to be what he will , and do what
he will ; that a soule believeth not only
peace and joy, but for power and life , and
led captive for ever , unto the will of Christ .
therefore it is called the obedience of Faith
by the Apostle ; this must needs be a mystery
especially if you consider in the third place
the difficulties and disadvantages the po
sinner meets withall in the way , besidesthe
naturall darkenesse and stupidity which
on our hearts , that we cannot judge of
own peace , and that aversenesse from Faith
us , above any thing else . There be the
difficulties rise up , for a soule to leap over .

I. The greatnesse of sin , which when it
once discovered to an inlightned soul , is
great and vile , that it cannot imagine how
can be pardon'd , the Law pressing so hard
for satisfaction , and the soule can give none
when it thinks of God , he is so offended
thinks , that he will never have mercy . The
sinner is now put to it , in the full prospect
such a heart , of such abominations , to goe to
Christ for salvation , to believe all these sinnes
though so amazing the soule , and of such
damning Nature , to be all done away , and so
more

ore righteousneſſe in Christ, then ſin in it,
is is a hard work.

But 2. That a ſoule ſhould beleeve at ſuch time, when yet among all the rest of its ſins, hath ſuch a root of unbelief within it, ringing from the power of ſelfe-love, which keeps the ſoule under, raiſeth mifts before the eyes of the ſouls ſelfe and it, ſtriving to evade all the arguments of the Gofpell, to elude and affle the ſoule, in all its apprehenſions of Christ. Unbelief faith, there is no ſuch thing as Christ, it is but a mockery, a deluſion, or he raiſeth up a dust before the promise, that the ſoule may not ſee it for him; it tells the ſoule, it is to no end to thinke of pardon, thou art gone too farre to recover, it is too late, or he leſſens the riches of mercy, but multiplieth the miſery of ſin: Thus unbelief, like a ſtrong man uncontrouled, reignes in the heart. But which is more,

3. Sense and reaſon ſtand unſatisfied, the ſoule can neither ſee cause why to beleeve, nor find any ground in it ſelfe, that if it believe, it muſt goe beyond experience, goe contrary to its own ſenes, it feels nothing but the workings of deaths thorough ſin, ſees nothing but hell before its eyes, and a neceſſity of satisfying justice; it hath nothing visibly held out to it, but a generall promife of a Christ, which

which unbelieve evades ; it cannot see
why God who hath been so highly displeas-
ed can ever passe by such affronts, and take
the soule into favour. Now, for a man to belie-
ve, (be to be to)
against his owne sense and reason ; as Abr
beleeved against hope, and above hope,
mystery indeed : To venture a mans eternit
happinesse against his reason and sence,
such generall termes as at first is presented
the soule, is the great wonder of the world
especially if we yet look further and con-
sider,

4. What prejudices, and misprisions
a sinner hath of Christ. The Devill presen-
teth him under cruell shapes to such a soule, as
unbelief is not backward to make hidde
discoveries, as that he is not so rich, nor
merciful ; one which hath, but will not spe-
ake to me, which hath a stock, but no heart ; either
they thinke he cannot, or will not give what
the soule needs. Christ lyes remote from the
eye of the soule, he is in Heaven, and they
see not his heart, they must take things on
trust, receive him in the promises, and that
seems to be an uncertaine way of assurance.
That grosse ignorance of the Nature of the
Gospell, of the person of Christ, is of it selfe
invincible, and oh what conceits are raised
up in the heart, against Jesus Christ The
soule of us. E

soul will run to this, and that, rather then Christ ; it will look to selfe, if it can find anything there, which may give it but a little ease, (though it doe deceive it) rather then be to Christ ; it will court duties, and performances, Saints and ordinances ; if any of them will afford but a sparke of comfort to , that it may stay from Christ ; for selfe and man cannot endure to heare a good word of Christ, the Antipathy is in nothing stranger. Lastly, view the requisites to beleeving ; what is required to make one believe, for it is above the power of Nature. Why ?

1. There must a light from Heaven shine to our hearts. All the light of Nature and Reason can never shew what Christ is, nor make a man capable of knowing any thing of his mystery ; *The naturall man knowes not the things of God, and it is impossible for him to serne them.* 1 Cor. 2. Therefore Paul, when he speaks of his conversion, he describes it by a light that shin'd from Heaven, above the light of the Sun : He saith, *that Christ was revealed in him,* Acts 9. Gal. 1. Thus to make thy soule beleeeve, he must have a spirituall light made on purpose, and that eye enlightened immediately from God ; therefore you shall not beleeving and seeing all one in Scripture, because Faith is a spirituall sight of the Lord Jesus. But

2. All this will not doe , but there must be owne
an almighty power put forth , even as to leave
creation , to make a soule beleieve , so to soule ,
Apostle saith , Eph. 1. that the same power must
put forth to make soules beleieve , that was
raise up Christ from the dead ; the soule by some
in such darknesse , and hath such an enmity
to Christ , that nothing can reconcile it , without
make a soule have good thoughts of Christ , he soule
but to create a new heart in him , there is none
dealing with the old heart , or working on him . if
it will come to no termes of agreement at all
for we are not only enemies , but enmity which
selfe , there is not only in us an incapacity
but an opposition . *Col. 1 21.* So the Apostle
expresseth it , by the casting downe strong
holds , imaginations , and every thing which
exalteth it selfe against Jesus Christ , *2 Cor. 10 4.*
There are such forts , which unbeli
hath raised in the soule , such strong holds
and mighty strange , and yet strong imagina
tions against Jesus Christ , that nothing
weapons made mighty thorough God , can
cast them downe . These strong holds are
as will never yeeld , take no quarter ; therefore
they must be pull'd downe with a high hand
and there are imaginations , a thousand re
sonings against Christ and the Gospell , which
can never be answered , but they must be
downe . In

owne. Christ must not only be fet out of
leaven in light, and shounē unto a poore
soule, but the power of the almighty God
must come with him, and cast downe all
pposition against him, if all the Angels should
come else to perswade the soule; nay, if Christ
imselfe should come in his owne person
without this power, he could not perswade
the soule out of its Forts. Therefore it is said,
*None can come to Christ, except the father draw
him. John 6.* That is, none can ever beleeeve
in Christ, except God let out a mighty power,
which may bring him. So Faith is called
Faith of the operation of God, because it is a
worke peculiarly, that goes thorough his
hands, it is beyond all other power to doe.
To summe up all then, This must needs be a
reat mystery, that Christ should be beleevēd
in the world; that darknesse should com-
prehend light; enmity imbrace a union; that
such proud hearts as we have, should be content
to goe a begging to one we naturally hate; for
man to deny his sense, reason, selfe, righteouſ-
esse, lusts, prejudices, and submit to an un-
nownē Christ, to be made nothing of, live at
hesinding of another. For this is the language
of Faith; I am nothing, Christ is all, I cannot
live without him.

In a word, there are the greatest para-
doxes

doxes in the workings of Faith, as any thing
Nothing living, as if it had all things : ~~un~~ righteouenesse making its selfe most righteous, a soule at the greatest distance from God, going most boldly to him, one which hath most offended him, most relying on him a soule which hath nothing but sin, assured shall have all grace, in the midst of greatest unworthiness, triumphing in the compleate righteousness : The greatest enemy made submit to the hardest termes to his Nature with many such as are found in the acting of Faith, that you see what a mystery is in the expression ; *beleeved on in the world*, and how it may be well rancked in the number of the great mysteries.

Use. 1. If this be so, then let shame cover our faces, that ever this should be reckoned up as a mystery, that we beleeve, that God should manifest himselfe to us, bring downe his owne glory to our eyes, offer life and immortality to us, and it should be a wonder to us to take it ; that God should act in so muche love unto us, and frame such a Fabricke of glory, to take us into it, may well be a mystery who can expresse it ? But that it should be a mystery for us to beleeve this, and to take God on his owne word, so faithfully spoken, is our misery, though in it selfe a mystery.

Must it be a wonder for hungry creatures, to
eat the bread set before them, and for beggers
to take the Almes offer'd them ? yet the Holy
Ghost makes this a mystery , that we beleeve
in Jesus Christ. What should shame us more
then this , that we have not a hand to take in
our owne happinesse , cannot swallow downe
a drop of the water of life, except it be poured
upon us ? What an aggravation must it be of our
sinnes, that we are harder to beleeve , and take
no note what God hath done for us , then for God
to kill his owne Sonne, and part with him out
of his owne bowels ? We have nothing to doe
but beleeve , and yet it is a wonder we doe
not beleeve. Oh strange creatures ; God mani-
fested in flesh , came in a sensible and demon-
strative way, of love and glory, to woore poor
sinners , and yet they will not beleeve. Are
you not yet ashamed ? what, shall God present
his owne heart in blood to you , and yet you
will not receive it. Christ is come as justifica-
tion and righteousness, with peace and sweet-
nesse , and yet men will not beleeve ; this is
most unreasonable and wicked.

2. Use. Have not slight thoughts of be-
lieving , it is not an ordinary worke ; men
thinke it is nothing to beleeve : If a man doe
not live under the Gospell, and have a generall
profession of it , he thinks he is a beleever.

190 The Greatnesse of the

Oh know Faith is the highest worke of Christian, that which is the acting of a mystery ; if thou didst but know thy owne heart, and see thy sinne, thou wouldest wonder how ever thou camest to beleevc on Jesus Christ. There is a common Faith indeed, which the world hath, but it is not worthy the name of Faith, a Faith which is meerly historicall and traditionall ; but for the Faith here spoken of the Faith of God's Elect, that is another manner of work ; thou wilt find it a myster for thee to beleevc on Jesus Christ. It is a easie matter for men to say they beleieve, who they see neither sin nor Christ ; but hast thou ever had but an aspect into thy owne sinfull Nature, and a right knowlege of thy wretched state, then tell me, whether Faith be a common or an easie thing ; it is that which man soules see it harder to act then remove Mountaines. For a poore trembling soule, who stands on the brink of Hell, to leap into Christes bosome, and such a proud heart as thou hast to be willing to be at the disposing of Jesus Christ, and make a totall resignation of selfe and all interest to Christ, yea, though thou mayest enjoy them ; this is Faith, and a great mysterie, therefore deceive not thy owne heart.

3. *Use.* Let us from hence see, what is the

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reat thing the Gospell requires of us ; it is
o believe , all is summed up in this ; all the
mysteries of the Gospell are nothing to us
without beleeving. Though God be mani-
ested in flesh , and justified in spirit, that is,
made redemption and justification for us ; yet
if he be not beleeeved on by the world, it is
othing to us. Faith brings down the par-
ticular sweetnesse and comfort of all this unto
us, and puts us in actuall possession of it ; what
ver God is to us before Faith, yet we have
o benefit really by it untill we beleeve. Oh
herefore , make this your work, admit of no
ception , against beleeving; this is the great
uty of the Gospell , and the great way of
God's revealing himselfe to us ; it is a taking
old of all that Christ doth , and hath for us,
nd gives us the actuall injoyment of it. God
quires no more of us , but that we beleeve
the work is done really for us in Christ's per-
son, and this is preached unto us , and nothing
le remains , but the putting to our seal by
ith , that all is true : The blood of Christ is
rawn out, and his graces run out in justifica-
on, and sanctification , nothing is behind,
ut the laying of our mouths to his brests,
e stretching out of our hands , to receive in
hat life and righteousnesse which is purchased
or us. Oh let not the work stick in you,

your beleeving doth as it were perfect the mystery of the Gospell. According as God hath discovered himselfe, so should we act Faith the mystery of God in Christ hath wrought exceeding strongly ; so should our Faith. The mystery of your salvation is opened, the materials of it made ready, and brought downe to you to take, only your worke is to beleeve, lay hold on them by Faith. God's flesh condemned, and justified in spirit, preached to you, that you may beleeve. The blood of Christ is shed, and fitly temper'd to quiet your consciences ; only your mouth must be opened wide to receive it. Faith nothing else but the eying of what Christ hath done, and taking it home to its selfe, and living in the mystery as its owne. Oh now God hath done all so well, will not you sett your soule that it is true ? By beleeving you witness unto all the other mysteries. The Apostle saith, *he that beleeveth not hath no God a lyer, because he beleeveth not the record that God hath given of his Son.* I John 5.10. Unbelieve belies God in all he hath done to us : Let Faith have no stop nor stint in her actings ; suffer no contrary objections to her believing ; as the riches and righteousness of God are laid out before you, and demonstrated to your very senses, so give faithfull witness to them.

all by beleeving ; the more you beleeve, the more you get the sweetneſſe of all this neſſe , and you act in the mystery your ſe ; for not only Christ, but your Faith him , is part of the great mystery of godli- neſſe.

S E R M O N X.

I Tim. 3. 16.

Received up into Glory.

WE are now come to the last step of this long ascent , at the top of which , you have the full ſight of all divine workings ; God seems begin low , takes flesh upon him , and is condemned ; but then riſeth higher , and is iſtified in the ſpirit , and admired by Angels , reached in power to the *Gentiles* , yea , and leaved on in the world , and now received into Glory . This notes the highest ad- vancement of our Nature , in the Person of Jesus Christ . The great ſubject of this my- ſtery , is Jesus Christ , he is the centre in which all these lines end , the great and com- mon

mon representative of all the Elect ; and beset forth here , as under diverse formes and conditions he past through , and the several wayes of his manifestation to the creature as condemned and justified , as admired and preached , and beleeved on in the world , and now at last , as received up into glory . And it is no more then to set forth the three great acts which Christ did , as Mediatour for us in transacting our salvation ; he was manifested in flesh , to dye for our sins , he rose again for our justification , he ascended up into Heaven , to sit at Gods right hand for us . This is put in opposition unto his lower extremity of humiliation for us . He then descended , also ascended farre above the Heavens . So that now we must view this mystery as in another world , and follow it up to Heaven , where it is acted in glory .

The greatest part is yet behind , it seem now to be gone out of sight ; as the sun when it is gone from our Horison , begins a new day in another part of the world : So God having acted that part of the mystery which was for this world , takes him up into Glory there to act the rest in a new and blessed way . By glory is meant Heaven , where Gods set forth his glory most .

For the clearer opening of this , I shall propound these things ?

I. Who

1. Who, or what it is, that is taken up into glory.
2. What it doth import and comprehend?
3. The mystery which is in it.

For the first; It is no other but Jesus Christ, who was God manifest in flesh, who after he had suffered, entred into his glory, having done his worke, as the Apostle saith, *he entred into his rest, Heb. 4.* He came out of the lap of his Fathers love, into a wide and miserable world, to lead a contemptible and mean life, in the form of a servant, and having finished his course, is againe taken up into that glory, and high dignity from whence he came. This was the prayer of Christ, that when he had ended his worke in the world, that God would restore him to that glory he had with him, from the beginning of the world, *John 17.* He left his place for a while, seemed to be turned out of it, as one not worthy of it, untill he should purchase it by his owne blood. He was let fall out of glory into a forme of misery, and lost his station for a while, and againe is restor'd to it, with an addition of highest honour.

That this is meant properly of the person of Christ is clear, for the same is receiv'd up into glory, who was God manifest in flesh, and justified in spirit, who died and rose againe; that

that none of the Saints did, neither can we have
other be said to be seen of Angels, nor preached more
to poor sinners, nor is any the object of Faith leave
but Jesus Christ; but yet this must be granted break
that mystically, and representatively, the as
Saints likewise are received up into glory with the
him, as I shall shew anon; and if you will then con-
Jesus Christ that in the names of all the Elect he gr
was condemned, and made a sacrifice for sin possib
and justified in the Spirit in their stead, the emp
Christ is also received up into glory as in the receive
stead.

But secondly, what doth this hold forth my o
that Christ is received up into glory? You adler
must looke on this as containing a gloriou 2.
designe, and a great part in the salvation of just
soules.

1. It implies a compleat finishing of the what
worke he had to do for us here, that there w
no more to be done in this world for us, tha
the satisfactory worke to justice was finished
and he and his sacrifice accepted before God satisfa
Heb. 10. having by one offering perfected
those which are sanctified; he entred into the Christ
holiest place, *viz.* heaven, and there sate down
at the right hand of God, having no more to infi
do, justice being satisfied, justification for
sinners procured; this was evident when he
rose againe: For if he had not paid the debt
he makes

had never come out of prison ; but much more evident seeing he is received up into heaven, taken into the Fathers bosome : many break prison, and waike up and down secure, as if all were paid , but they dare not come the face of the Court and behold the Judge, nor come nigh any of their Creditors ; this is the greatest ground of security that can be possible , that sin is done away, and that redemption is purchased , because that Christ is received up into glory ; God would never have let Christ come so nigh him , if he had left any one sin unsatisfied for.

2. It imports not only a bare satisfaction of justice , but clearly demonstrateth how infinitely God is pleased with Jesus Christ , and what he hath done, that his heart is contented, and he hath over and over pleased him ; many broken debt may be paid by a third penny, and composition, and the Creditor pronounce satisfaction in Law : But Christ did not agree with God by way of composition , but Christ paid the utmost farthing that justice could command , and in such a way that God infinitely taken with him and his Oblation, and so delighted in him, as that he thinkes him not fit to stay any longer in this world , but takes him up to glory , cannot be without him

in heaven, gives him a name above every name; that he may ask what he will, he hath the command of all Gods treasuries, of all his riches.

When Christ went up and downe the world, and was but about the work, he could not himselfe, but must send the Spirit to proclaime to all the world, *This is my beloved Son in whom I am well pleased*; as if he had said, Whatever shall do I will accept: But now how much more when he hath so faithfully acted out his will, and is received up into his glory; and received up into his glory, is God pleased with him? It is said, that Christ entred into heaven there to appeare before God for us. As a confident Debtor, who hath paid his Creditor, comes into the Court and asks who hath any thing to say to him, he owed man a farthing, all is paid, let the Law take its course: So did Christ, he entred into heaven as one asking justice, what will you have more for poore sinners? here I am, if the Law hath any thing to say to these soules which I have dyed for: have not I given satisfaction to the utmost? I here appeare to answer their behalfe who cannot speake for themselves; Justice is silent, gives the acquittance; and God sets Christ down at his right hand, no place, no honour and advancement is left him.

ood for him who hath purchased so much ;
that now a poore soule by faith may fee a
ſcharge indeed of all ſin ; do but thinke that
christ is taken up into glory, and there cannot
remaine a thought that any ſin is unsatiſfied
or ; God is pleated ſo as that nothing but glory
to be expected.

3. This imports a new deſigne to be acted
heaven for us ; he is taken up into glory
at he may act gloriously the ſecond part of
our happiness ; he acted one part in flesh , in
the habit of a begger cloathed with rags : He
now gone to act the person of a Prince in
robes of glory , and all this to mannage our
ſalvation in the ričhest way that can be ; he is
now gone to follow his bloud , and to get all
into his own hands , that he may make ready
raſtions of glory for us. Two great things
christ acts for us now in glory, which is of
exceeding conſequence to the ſalvation of our
ſoules.

First , He is in place of an Advocate for us,
Feb. 7. 25. he lives to intercede for us ; he is
waies begging of favour and love for us ; he
is there to ſtop whatever plea may be
rought in againſt us by the Devill, or the
law : So that no ſin can come in to make plea
ere but Christ answers it with his old ſatis-
faction ; he is there to get out fresh pardons for
new ſins.

Secondly,

Secondly , He is the great provider and carterer for us, against we come there he is laying up a store and stock of glory for us ; he went before to take up Gods heart for us , and now is drawing out the riches of love from him , and laying it in banke for us ; therefore the Apostle saith , *My God sha'l supply your wants according to his riches in glory* ; now he is in glory , he intimating that Christ's riches lye in glory , and now he hath the possession of them all. And this is that which thirdly is here so great a part of the *Mystery of Godlinnesse* ; that God who was manifested in flesh should be received up into glory ; he who dwelt in glory , and was nothing but glory , should yet be represented as at a distance from glory , and said to be received into it ; but especially the mystery lies in this : That Christ went up as a single person , but taking up as a common person , carrying all the Elect with him ; whatever was to be done on us was done representatively , and virtually on Christ in our nature ; he dyed as a common person , and was justified as a common person , and so now he is received up into glory he went not up alone ; but though it is meant properly of his person , yet virtually , and mystically it is meant of all the Saints , they were all taken up with Jesus Christ into glory ; not that they are

re so actually, but mystically as in Christ their
head. And this is the designe, God comming
owne to us to bring us up to himselfe, letting
side his glory, from whence we were departed,
and then taking it up againe, and us with him.
It is no mystery for Christ as God to be in glory,
so he cannot be said to be received into it, for
he never was without it, but it is meant of his
humane nature. Neither was Christs humane
nature received up for it selfe, but as it was a
figure of us; Christs person was the great
modell, and first draught of all that shall be done
to his body the Saints, therefore he is said to be
the Captaine of our salvation that leads us all
on, and our forerunner into heaven; he breakes
the clouds first, appeares first before God, and
is glorified, then we follow; Christ wears the
Crown in heaven as our King, and he is united
and married to God as our Proxy.

This is the mystery, poor sinners taken into
glory with Jesus Christ, God himselfe in our
own nature is gone into glory for us. Christ is
not only gone to heaven to prepare a place for
us, Job. 14. but sits in heaven in our roome,
and God looks on him as the great Picture of all
that body, and delights himselfe in seeing them
all glorified as in him. And even the Saints now
are said to sit downe with Christ already, Eph.
(in *supercalestibus*) in heavenly places, in
O su-

supercelestiall places. And as though now we be the Sons of God we know not what we shall be when we come to glory, but that we shall be like Christ; so though we know Christ is gone up to glory, yet what new mystery he acts there, and how he acts out our salvation as in glory, we know not untill we be actually taken up into the same glory, we have but hints of that transaction.

Use. 1. What a stately Tower have we erected for to see heaven on? What a faire prospect have we of the heavenly state of blessed soules? Faith may stand on this mount and see it selfe in glory; it is like some optique glasses, which bring in all which is done without in the streets into one roome; this expression opens heaven to every beleever, and so fully that he cannot but see glory. Is Christ received up into glory? What is this but the investing all Saints with the same priviledge; your faith is led up very high to take in glory it selfe. Faith stands very lofty when it may both see earth and heaven at once, all that God hath acted for it here, and all that he will act in heaven. Faith should eye Christ as far as he goes; if he be ascended, so should faith; if he go into glory, so should you also by believing Jesus Christ is lifted up, thus that we might be drawn after him; it is a great encouragement to us to think

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that Christ was dead for our sins, and is risen againe as our justification : But much more that Christ is gone into glory , and hath carried all our names with him into the Father bosome ; beleevers should look on Christ under a twofold notion.

1. As one from whom all their happiness comes ; as a head ordained on purpose to convey life and influence unto the soule ; one who is filled with all fulnesse to fill them.

2. As the plat-forme and idea of what they shall be , and this is a high consideration , that Saints may not only have from Christ, but expect to be what he is ; looke whatever God acted on the person of Christ , that he did as in our behalfe , and meanes to act the same on us : was Christ crucified ? so are we ; as he rose againe, so are we raised together with him , and if he be taken up into glory, so are we. Oh how should faith stand and gaze on Jesus Christ now he is in glory ; not an ordinary and meane act of faith will come up into this mystery , such a faith only as sets the soule in heaven, and puts it in a condition of glorious triumph becomes this expression ; heaven is not only opened , but possessed by Jesus Christ for us. Faith goes to Christ as dying and rising againe, and so beleeveth its remission of sins and justification ; but yet faith is low while it doth not go within the vaile

and see glory. Saints should not rejoice in present acts, but live on future glory , as it was with the Jews at that time when the high Priest went into the *holie of holies*, (which was very seldome) yet then they ought to have higher joy in believing , because they saw the utmost of their happiness represented then when meirly they saw the bullock killed for sin. So now that Christ is gone into glory, the holy place not made with hands, we should not only have a faith of justification, but of glorification ; you may anticipate the condition of heaven it selfe, and your actuall possession of that by believing ; when faith lookes down and sees Christ on the Crosse , and his bloud running out to satisfie wrath, it cannot choose but thinke that righteousness is procured especially when we see him rise againe ; but now when we look up higher , and see Christ taken into glory, what can we have lesse than a glorious faith ?

Vise. 2. And now seeing I am falne on this, I cannot choose but bewaile our stupidity , and reprove our folly ; how miserable do believers live ? Where is the spirit of glory that should be on them ? When *Stephen* saw Jesus at the right hand of God (though but for a moment) his face did shine like glory, *Acts* 8. How many are there that never came up yet to act faith in Christ as a glorified Christ ? We are yet still in

the lower forme, can take in no more of Christ than what was done on the Croſte, what ſome naturall and common reſemblances of him can hold forth; we ſeldome follow Christ into heaven to ſee what he is doing there for us: many profeſſe to live immediately on God, and to be in glory already, but we cannot ſee their faces ſhine, their outward man scarce as glorious as common profeſſors. It were well if we could ſee Christ in his glory; ſuch a ſight would be transforming of ſoules indeed; we ſhould live not only as men borne for glory, but as in glory, as thofe that have not only one foot in the grave, but one foot in heaven; heaven is not only let down to you in the frame and picture of it, but you are taken into it in the perfon of the Lord Iefus; you may not only dreame of heaven, but enjoy it; and you that live below glory live below Christ who is received up into glory.

Uſe. 3. This cannot but heighten the joyes, and inlarge the comforts of the Saints, when they do but conſider that Christ is received up into glory. In beleeving this, what can they indeleſſe than joy unspeakable and full of glory.
or,

First, Now Jesus Christ is accepted of the Father for them, and hath declared gloriously that his heart is at rest in the workes of his hands, and that he is well pleased with you; for

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in this condition he could never else have received Christ into heaven : if there were any frownes left in Gods face, you might be sure Christ should have them, first he comming so nigh him ; and if any flawes were in your pardon , or any exception against his satisfaction, he had heard of it, and would have been turned out of heaven untill he had made full payment; thou needest not doubt acceptance at the throne of grace and to find a blessed welcome to God, when Jesus Christ is accepted for thee, and thou commest in such a relation.

Secondly , Now he is in a capacity of acting out all his love, and the Fathers desire in the most glorious way to thee ; Christ is gone into heaven to do something more for thee still ; he had some glorious piece to frame for the Saints, and therefore left this world and went to his Father, that he might act it in glory , and now he is invested with all the riches of heaven ; he hath all the keys of heaven and hell , he hath all power to command, he hath received all the promise to himselfe, and all that he hath to do is to empty himselfe againe on you ; he hath not only got his fathers heart for you , but got all his riches to bestow on you ; he cares not as it were for his own advancement , but only as it is the advantage to glorifie you ; and now he can do what he will ; when he came to heaven,

he Father bid him sit down at his right hand and take what he would , he would have no more to do with the world, but he should bestow what he had among his Saints ; this should be the reward of his death ; all judgement is committed to the Son , the Father judges no man, Job. 10. he hath given away all his prerogatives unto Jesus Christ.

Thirdly , As Christ is received up into glory to act for you , and to bring you to glory , so he sits in heaven to represent you ; he is there as a publike person , and God sees you all in him ; he doth but occupy your place , and imploy your stock before you come to yeares, all you must be gathered into his fulnesse , and received up into the same glory ; he cannot be contented with that glory he hath untill you be with him , then he still praies the Father so earnestly that you may be with him where he is, Job. 17. that they may see (that is, enjoy my glory) if Christ intended to resigne up his place , and all his glory when once his Saints were come about him ; he is but as Feoffee in trust with your estate; & how will Christ improve it for you who hath such an opportunity ? And which is more, what kind of glory must that needs be which is the honour and the happinessse of Jesus Christ , which is his highest advancement as Mediatour.

Therefore every Saint should expect every

fight of Christ as glorious to wait on the Lord
Jesus for glorious manifestations of himself,
and in the next place expect to see himselfe in
glory ; do not only remember that you have
head in glory, who can supply your wants , but
remember that you are there with him , and that
his Crowne is as it were a burthen on his own
head untill it be set on yours ; live according to
the rate of such a mystery ; aske of Christ com-
munications according to his riches in glory ;
let all your actings be glorious, all your wal-
kings , joyes , breathings , let them all be as in
glory ; view Christ , and see him as in that re-
lation and condition , and you will soone have
the sparkles of the same glory on your hearts ;
bound not your faith and expectations within
this poore world , and the enjoyments of it ,
but ever and anon cast glances into glory , and
if you will be in such an estate , you must get
Christ that is received up into glory in you , as
the hope of glory , *Col. 1. 27.* It is only as Christ
breakes forth in your hearts by faith that you
come to have such sights of glory ; that glorified
person that is now in heaven must be in you by
his spirit of glory , or else you can have no hope
of glory ; beleevers , you see your object , you
know his person , never be quiet untill you come
into his condition ; as you must go through all
ordinances and creatures untill you come to
Christ,

Christ, so through all the conditions of Christ
will you come to glory.

Let us now view it in the whole as it were, as
concernes Christ and the Saints together, and
this is the end of that, it is received up into
glory, As God in Christ was condemned in flesh,
are the Saints, and justified in the spirit, so
are they; and at last they with Christ are received
into glory.

Quest. Now the great question is, How Christ
and the Saints are received up into glory?

Sol. As for Christ, it is cleare that he was taken
up in his humane nature; as he was God-man
in the world, so he is now in heaven, Jesus Christ
with a reall body now in glory as he had in the
world: But it is taken into glory, and so a glori-
ous body, *Phil. 3. ult.* In any other respect
Christ could not be taken up into glory, for no-
thing wanted it but his humane nature: And so
must all the Saints be received into glory in the
same way, not only in their soules but bodies,
for the Saints have not phantasmes in heaven,
they are not annihilated in their being, and made
in another essentiall forme, but are taken into
glory in regard of the whole man as it consists
of body and soule. For that place in *1 Cor. 15.*
where it is said, *flesh and bloud cannot inherit the
kingdome of heauen,* therefore no reall bodies
shall be there. It is answered, that the meaning
is,

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is, flesh and bloud without a change , as he
mortall and weake, not simply the being of the
flesh and bloud ; but it is expounded in the same veritie
neither can corruption inherit incorruption, the pride
is, no flesh and bloud , as subject to corruption ;
as it is weake and sinfull, shall not enter in : But it
it shall be made a spirituall body, still a body
but spirituall and free from corruption , having
a being of immortality put to it.

And this is so cleare as it cannot be denied
except we will imagine a chimæra of a man with
out soule or body ; let this be considered, whe
ther the man that finned shall not be saved , the
same individuall man ; if the man, then certain
both in his soule and body , without which
is no man , the being of him as a man lying
the *compositum*. And besides , the same that
redeemed must be saved , now we are redeemed
in soule and body ; but yet this body shall be
glorious body, so changed , as that whatev
may denote weakenesse and corruption shall be
done away , it shall put on incorruption. And
how strange is this , that the same man which is
justified , and sanctified, shall not be glorified
But I leave that as the excrescency of the pride
of this wanton age , who would frame a glory
to themselves out of their own fancie.

Let all us know , that Christ and his body
shall be taken up in their soules and bodies to
one

ſame and the ſame glorie ; and though now we
lie well in houses of clay , and walke in raggs of
clay and ashes , we ſhall one day be taken into
glorie. This ſhould comfort us in all conditions,
that this is not our place, and draw out our
ſpirits to ſcorne this world , and to breath and
long after another fulneſſe which is to be revea-
led ; the more high and aspiring our ſpirits are
from the world , and all enjoyments to that
glorie into which we are to be taken, the more
we expreſſe our aſſurance of it. And this glorie
is ſo great, that there is no taking it in , but we
are received up into it. Oh what a bleſſed time
will that be when the whole man ſhall be caſt
into glorie, loſt as it were in glorie as in an in-
finite Ocean.

Thus I have preſented in a ſhort view to
our eyes that which hath been acted from
eternitie, and will be yet acted to eternitie : It
little hath been ſaid to what might have , and
what shall be really done. I have only ſhewed
you the things in a rude lumpe , let you ſee the
outside of inward and unexpressible glory. I
have glanced at that which will be the proſpect
of the strongest eyes for ever ; but alas, who is
able for theſe things ? God muſt act it in us that
we may know it in it ſelfe ; it is a worke for the
spirit of the living God, who ſearcheth the deep
things of him.

I shall only in conclusion sum up all, and before your eye a small map of the whole continent of this mystery, that you may see what God is adoing for poore sinners; the Apostle comprehends all in this expression of a mystery and a great mystery, and then laies it out in the particulars which are enumerated in this verse *God manifested in flesh, &c.* Here is a chaine of mysteries, the first end of it is tyed to God's heart, and the other end's in glory; in the whole you may take notice of these things:

1. The plot and designe.
2. The contrivance of it.
3. The way of acting it.
4. The effecting and issue of it.

The plot was to save so many poore sinners who lay in the bottome of hell, and had so offended God, as that nothing but eternall wrath was their portion; the spring of this, and invisible wheeles from whence it was acted, was God's eternall love and goodnesse, that he might discover it freely to his creatures, because the designe might go on glorious.

It was contrived that the same nature which sinned should save, and that the manifestation of God should not be until the time of the sin and misery of the poore creature; and that the riches of love might be showne, wisdome contrived, that God himselfe in another forme should

out all our salvation. Thus God comes to be manifested in flesh, and calls himselfe Christ ; takes our nature, and joynes it to his God-head to one person , and in that person dies, and suffers, and satisfies himselfe , and is justified as our stead ; he himselfe is made that to us which were to be made ; he makes that person for the glory of the transaction , a head to Angels and men , and presents him to the view of these blessed creatures that they might admire him ; and then, as a way to manifest it to us , makes a gospel which shall containe the sum of all this signe , and causeth it to be preached and promulgated to all the world ; and because there was nothing in the creatures at all to move him , it is to be preached freely , and that to the Gentiles, the worst of sinners, without exception ; and when these poore sinners which have been thus moved, they beleieve on it, entertaine it joyfully, and are made one with this person thus set forth , we all applied to themselves , and then this person , and all these soules are taken up unto glory together , and enjoy the fulnesse of God himselfe ; this is the Epitome of the mystery : but every particular , as well as the whole, is a great mystery, and past the apprehension of men and Angels to fathome.

The whole work of Salvation is acted by none other than God himselfe in severall manifestations ;

festations ; first , in the person of Christ, that in severall habits : and then in us and in severall conditions ; but still it is God acting towards us, and acting towards him. God comes down from heaven , and acts out his love to us in five various formes , and under divers considerations , and as he goes along gathers us to it , and then at last goes up againe into glory and carries all us with him ; he lets down Christ as a platforme of his own love , and makes him act before our eyes all his glory , and then according to the severall out-goings of his love disperseth him to us, and at last wraps us up with Jesus Christ into his own fulnesse : glory was the end that was the condition which we were designed unto ; but God lets out this glory first in severall sparkles , and then contracts them all in himself againe , and receives us up into it ; herein lies the mystery like mountaines one upon another , until they reach up to the heavens ; not a manifestation of God but hath in a mystery beyond the apprehensions of the whole world ; for it breaks out in a direct line , but as it goes along it winds up it selfe in such a variety of contraries and unthought of discoveries , as that it amazeth men and Angels ; So that this is the totall God acting in Christ , and he in us, and both received up into his infinite fulnesse , which is here called glory .

Oh therefore to conclude all, let all your spirits
taken up in the admiration of these mysteries ;
that we cannot expreſſe, do you labour to en-
tirely, take not up your heads and hearts with
vile, ordinary, and low things, when you
have ſuch depths of love and wiſdom to ſtudy
and enjoy the ſweetneſſe of, thinke nothing
worthy of a glance of your eye, or a thought of
your heart, but this *Great mystery of Godlineſſe*.
And in all your apprehenſions of the Gofpell
wonder not if you ſee not at firſt the glory and
beauty of them, you muſt conſider there is a
mystery in every one of them, thinke not in a
hasty and ordinary glance to understand divine
mysteries, they will take up the moſt ſerious
and moſt ſublime thoughts, and ſwallow them
at the very entrance on them.

Get the key of divine mysteries if you will
open them exactly, that is, the Spirit of the
word; ſence and reaſon will never unlock the
depths of ſuch mysteries, he which will know
the mind of God muſt have his own Spirit to
reale it. Four things are required to all
knowledge: An Eye, an Object, a Medium, and
light, the Object is ſuppoſed.

1. There muſt be an organ or capacity to ſee,
though things be never ſo cleare, no man can
without an Eye, therefore the naturall man
cannot ſee the things of God, because he wants
an

an Eye ; you must get a spirituall eye, a divine judgement , for , whatsoever is received in *per medium recipientis*, your old understandings will not serve to judge of Gospell-mysteries.

2. You must have a divine light to shine this Object before you can see it ; Christ himselfe out of sight , and the mysteries of Gospell are too far above all the light of nature and reason too , and therefore the light of the Spirit must be waited on.

3. You must have a fit medium to convey this light to your eye , and that is the Word of God in the Scriptures, through that way the Spirit shines , and opens the light and beauty of these truths to us. Study the Scriptures , wait on the Spirit in them , and you shall know the deep things of God ; and I may add this as the last, get the power and life of truth into your hearts , and then you will soone know the mystery ; get your hearts wrapt up in the truth and beauty of truth , and you will soone know the meaning of it.

FINIS.

HYPOCRISIE DISCOVERED

In its

Nature and Workings.

DELIVERED

In several SERMONS,

By

That faithfull Minister of the Gospel,

Mr. CUTHBERT SIDENHAM,

Late Teacher to a Church of Christ in New-
castle upon Tyne.

The Second Edition.

LONDON,

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YPOGRIE
DREGATRE

Любовь
девушка
моя

Сердце
мое
всегда
твое

Любовь

Я люблю
тебя
всегда

*For the Honourable, Sir
Arthur Hesilrig,
Knight and Ba-
ronet.*

SIR,

YOU that have so long professed the name of the Lord Jesus, and have been honoured to suffer for him in no ordinary Trials, and been drawn out to great employments, cannot but have met with various workings of your own heart in these times, especially having gone both through good and evill report, all which will discover much of that which is within a man to himself; this being upon our spirits (with the more than ordinary respects you shewed to this precious servant of Christ, the Author of these Sermons) hath

The Epistle Dedicatory.

drawn us out to prefix Your name to this worke, as being willing to bear witness to the world (though he be in his grave) how much he relented your favour and love towards him. Sir, the matter of this Book you will find very searching, but Gold iosest nothing by the criticall examination of the fire but its drossie, which no reall Saint but will rejoice to part with. We question not but in the reading of it, you will find speciall advantages for your spiritual interest for the teachings of the spirit of that God who hath hitherto helped you, who was with you in the field and covered your head in the day of battle, who made you a reall terrour to the enemies of his Son Jesus in this Nation, and did by the good hand of his Providence bring you among us when his enemies were very high and turbulent, by your courage and faithfulness to calme and bring them under, who also drew out your heart to so signall a proofe of your reall desire to serve

The Epifile Dedicatory.

Jesus Christ every way, in being an Instrument to procure the three years Commission for propagating the Gospell in these four Northerne Countieſ. These things we mention as that which hath laid engagements upon our hearts towards you ; Oh , that you may yet go on and prosper, and do more worthily for God and his people, that your enemies may be found lyars , that after your many trialls God may cleare up your integrity , that you may be as the light of the morning, 2 Sam. 23.4. Sir, we have this only to beg of you, look wholly to God in all, and walke humbly and closely with him, and learn that of the Apostle, he is only approved whom God approveth. Thus will you engage the Saints more and more, and us to be

*Yours in the service of
the Gospell.*

Tho. Weld, Tho. Trurin.
Sam. Hamond, Wil. Durant.

To all that professe the name of the
Lord Jesus.

THe Apostle, speaking of the last daies, calls them perilous times, or, as the word is, difficult times, not so much upon the account of Persecution, as the formality and Hypocrisie of many that shall then professe the Gospell. And as in other prophecies the fulest opening of the book is the event of providences made out to Saints by the Spirit of God : so in this, the sad influences that the hypocrisie and formality of Professours hath had upon the Saints in these last daies, make us to understand where the perill and difficulty lies ; and the reason why the Apostle should make it matter of prophecy and of imminent danger and difficulty to the Saints who shall converse among them. How soon was Peter, that great Apostle, leavened with hypocrisie, and Barnabas also carried away with that dissimulation, (Gal. 2. 12, 13.) though men otherwise full of the Holy Ghost ?

And

To the Reader.

And have not we ground to think that the sleeping of the foolish virgins will be no small temptation to the wise to slumber also, as Christ hath prophesied in that Parable ? Mat. 25. How hard is it, to touch pitch and not be defiled ? Oh that the danger of this , so clearly held out by Christ and his Apostles, might leave a more powerfull impression upon the hearts of the Saints to be very circumspect where they are necessitated , to have their conversation among the deceitfull spirits of these times ; we mean , men having the forme of godlinesse , but not the power of it. whoever of you are observers of your owne hearts , surely you have sometimes found with what insinuating power the miscarriages of some eminent professors have crept into your hearts , and led you away into divers foolish lusts , Can you look back upon your walkings , for these ten years past , without regret of soule to review the many secret apostasies of your hearts from Christ ? Doth not so many of your unholie walkings , as you may find in the searchings of your soules , put you upon more thorow and strict examination , whether

To the Reader.

this root of bitterness do not spring up and trouble you? It would stagger a man to consider what an aptnesse there is in many professors most sinfully to comply with, if not fully to act the degenerate miscarriages of this present evil world. Should holy Baynes, or Rogers, or Greenham arise from the dead, and take a view of some of the now professors of England, who pretend to far clearer discoveries of the Gospell than they lived under; would not they blesse the Lord, that their portion was not cast to live in these wicked daies? should they see the loathsome fashions of many of you with powdered haire, painted faces, naked breasts, and such phantastick garkes, that yet would go for choise Saints and Christians, would not they mourne in secret over these abominations, and cry out, oh the hypocrisy and deceitfulness of your spirits! and tell you, your light is darkness, and that you are those which do hold the truth of God in unrighteousnesse? Hath not Satan hence taken his ground to oppose the truths of Christ, and to speake evil of the good waies of God? Doth not the Quaker's naturall conscience

To the Reader.

conscience (for that is his light, and Christ within him) put him upon laying aside the ordinances, and divers other principles of the Gospell, because he sees so many of you living so much in pride, and lusts of the flesh, and walking according to the vanity of your minds, yet pleading for them under a pretence of Gospell-liberty? Dost not the Arminian make that one of his great Arguments for the Apostacy of the Sainis, because so many of you pretending to be such, grow so luse and tame at last? and after you have pretended by the knowledge of Christ to have escaped the pollutions of the world, are again intangled therein and overcome, 2 Pet. 2. 20. May he not be hardened by this generation, in his opinion, that there is no specifical difference betwixt temporary and saving grace; because many under the bare authority of restraining grace come up to as high conformity to the Gospell as you do, who yet would be taken as the great professers of it? Do not you observe how many, alledging to be scandalized by your walkings, are turned to embrace the gross Abomination of Popery? And however

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To the Reader.

the goodness of our God hath been abundantly held forth in continuing that glorious light of the Gospel, which hath, and doth yet shine among us, yet it is evident that the Lord hath given up very many to walk after their foolish hearts lusts, and to embrace delusions through their not walking close with God, under these discoveries. Oh at what a high rate do you sin, that are professors, who live thus, and walk carnally under so holy a Gospel, as that of our glorious Lord Jesus Christ. Bretheren, though we thus speake, yet we may not but faithfully witnessse to the praise of our blessed Lord, that our lines are fallen into better places, where our souls are not vexed with the beholding such folly and abominable wickedness in those that do profess the Gospell; neither our congregations pestered with such spots of vanity. Yet our dear Brother, the Author of these Sermons, doubtlesse not without a secret impulse of the blessed Spirit, was moved to be so large in opening the nature & workings of Hypocrisie : for hypocrisie hath its several formes, & esses, & may lye for a while undiscovered in the hearts and duties

To the Reader.

of the most reall Saints : but where it workes
most secretly and subtilly, there it requires a
more quick eye, & faithful hand to the ana-
tomizing of it, which we can without flattery
say, God had eminently bestowed upon him; of
whom, to you that knew him not, we shall give
this brief testimony. He was trained up un-
der Religious education from his Childhood,
which made him often profess his jealousy
of Professors, especially such who had the
advantage of a godly education, through
the many experiences of the deceipts of his
own heart, his speciall insight into the
mysteries of Christ, as you may observe by
his Sermons upon I Tim. 2. ult. published
by himself a little before his death; his judi-
cious & drawing discoveries of the riches of
grace, which if the Lord please, we shall here-
after shew to you, where you may see his ten-
der bowels toward the poorest soules under
any of the workings of God, his unwearied
pains, even to the visible wasting of his own
bodily strength in the work of the Ministry,
& his great care over the Flock, over which
the Holy Ghost had made him overseer: all of
these did bespeak him a vessell fitted for
his

To the Reader.

his Masters use, and it is not unknown to those in chiefeſt places his otherwise usefulness to the people of God in this Nation. Thus did he ſerve his generation with those many talents his God had furniſhed him with: and for these few Sermons we can only ſay, you have them as they were taken from his mouth in his ordinary Mi-niſtry, without any alteration, which is enough to excuse the often inculcated ex-pressions you meet with, in them; they were the laſt of his publick excercises among us. And now for the uſefulness of them we ſhall ſay:

First, That here you ſhall find out the tracings of the ſubtilleſt hypocrite in all his formes and daies, even to his greateſt pre-tence of communion with God: for the de-vill hath not had a stronger hold in these daies, for the carrying on the more terri-ble actings of profaneness, as lying, cheating, pride, and luſt, and the like, than by a pre-tence to communion with God to Light and Love: we do not without shame and grief of heart mention these things, but God will haue them ſearched out.

Secondly,

to the Reader.

Secondly, Here thou wilt find, if a true Saint, how much of the Leaven of hypocrisy is yet working in thy own heart; And is not this a mercy indeed to have these spreading iniquities discovered, as Pial. 139.23. Try me, O God, and know my heart: prove me, & examine my thoughts, and see if there be any way of wickedness in me.

Thirdly, here is a ground of establishment to the most discouraged reall Saint against the fears of hypocrisy, and how necessary is this for poor weak souls, who are (how sincere soever, yet) often tempted to conclude themselves but very hypocrites; we have but one word more, and that is to those professors that walk in the fellowship of the Gospel, to put them in mind that the vessels of the Tabernacle were of pure gold; Exod. 25.29, 31, &c. the dishes, spoons, bowles, candlesticks, tongs, snuffers, were all by Gods command of pure gold; and then to read the prophecie of Church-members in the last duties, Zech. 44.20, 21. The pots in the Lords house shall be like the bowles before the Altar, yea, every pot in Jerusalem, and

To the Reader.

in Iudah shall be holinesse to the Lord
of Hosts; So will the Lord be served in the
beauties of holiness, and his Churches will
be the praise of the whole earth.

T. W.

Hypo-

Hypocrisie discovered in its Nature and Workings

S E R M O N I.

Luke 12. latter end of the first verse.

*Beware ye of the leaven of the pharisees,
which is hypocrisy.*

OU shall find, in the former Chapter, Christ charging of the Pharisees for their unsuitable actings unto the rule, notwithstanding all their profession ; and pronouncing woes against them of all sorts of people : And here he takes occasion upon the address of people, to open those things further, and to apply what he had said unto them ; *When he saw a multitude of people, many people gathered together insomuch that they trode one upon another, he began to preach and expound*

2 Hypocrisie discovered in

~~unto them~~; and this is the first Lesson that he gave them, an admonition that they should take heed of the leaven of the Pharisees, which is hypocrisy.

Now by leaven here of the Pharisees, some take the doctrine of them to be meant: but you know he tells them in another place (*Math. 23.23.*) *they sit in Moses chaire, all therefore whatsoever they bid you observe, that observe, and do:* Yet certainly it may be taken for their doctrine here likewise, for they did manage their doctrine with hypocrisy, and did not plainly and clearly open the nature of those things the Law speaks of. But chiefly and especially is meant here by the leaven of them, i. e. those private and particular doctrines that they gave out from their own particular judgment: For when they expounded the Law, so far as it referred to *Moses*, the Lord Jesus gave them a warrant to heare them; but they have private instructions, and practices that will be as leaven to corrupt you, if you be not very exact. I need not to comment upon it, for my designe is only to open the nature of hypocrisy, and discover it to you both in the Churches of Christ, and up and down the world. And I have chosen this example of Jesus Christ: now its mighty emphaticall to consider, who are the persons

he

he picks out, as who are the subjects of this admonition; The *Pharisees*, the strictest Sect among the Jews, those that had the greatest name of Religion, that did most *exactly* (*outwardly*) follow all the rules that the Law seems to command; they were expounders of *Moses* Law (to give you but a short hint of their life and actings) they gave themselves up wholly to it: so you shall find up and down all the New Testament: they were *sequestred persons* from all sorts of men, must not be so much as touched by any: For so it seems there, when the poor woman came to Christ, *and touched the hemme of his garment*, they wondred that Christ would suffer himself to be touched by her being a sinner, they would have no legall pollution upon them, they would not eat a bit of meat untill they washed, especially at a Feast: then some of them would even go to wash their whole bodies, for fear any pollution should fall upon them; they were so exact, that they counted all men but themselves to be sinners: these things you shall find up and down the Scriptures, I need not name the places; they alwayes were fasting twice a week, would not touch any meat, so exact that they wore schedules about their armes and necks, whereon the Law was written, the *chiefest* and

most positive Commandements; so exact were they, as to outward appearance humbling themselves on purpose, so that they seemed to be most exact (*Paul was of the same Sect, which he gloried of*) and yet the most hypocriticall and unworthy generation of men that ever were, and the greatest enemies of Christ that ever he had, and there's none he gave that bitter language to as to them.

They did ever endeavour these two things.

First, To intrap and intangle him with their questions, to make him speake something contrary to the Law.

Or Secondly, To blnr him if they could, to put a publique blot upon him before the people, and such a kind of calumny that they might all hate him; therefore the greatest woes that *Christ* pronounces, are against the Scribes and Pharisees.

But to go no further, observe only this.

Obs. *The more outwardly Religious men are, without spirituall Principles, the more dangerous they are to converse withall:* there's a leaven in them. There are no such persons so dangerous to converse with the Saints as these: a man is gone insensibly, and taken insensibly

insensibly with these things before he knowes where he is ; the authority of the perlon takes hold on his heart : Can such a person be so and so ? he is rather fit for heaven then earth, and so a man sucks in all the venome of his spirit and opinions. And so it was with those that went about to be false Apostles in 2 Tim. 4. Chap. they went about *cunningly* to deal with men, and they gained *exceedingly* ; and I am confident that in these latter dayes more have been deceived by the seeming profession of men speaking *great things*, and lifted up high in esteem than by any other way. They speak lies secretly and with hypocrisie ; all their actings , and all they did was but hypocrisie.

But the thing I shall come to , is to open hypocrisie : Now that which I shall shew in the generall, is,

First; what *hypocrisie* is , what the *nature* of it is. 2. And the several *sorts* of it. 3. How it *Acts* 4. what the *Characters* of hypocrites are, how they passe through all sorts of duties ?

Hypocrisie may be considered these two wayes .

First, as opposed unto the *reality* of the work of the *Gospell* in a mans heart , as opposed unto what's reall in a man, that's

bypocrisie , when I have an appearance of what I have not , that's the first thing . I do, it may be , conceive I have this and that which I have not , and so hypocrisie lyes in a defect of those *Principles* that should be in a man : it's oppo'ed unto that reall work in a mans sou'e , when I act those things outwardly that I have no reall foundation for in my own heart , pray , and preach , and heare , and do all duties that are suitab'e to the will of God , and no reality of these things in my own heart , nothing within but the stirrings of my naturall affections , and the like ; when as a man hath not that clearnesse of judgement to discern his own state , and hath not that within him that is reall .

Secondly , hypocrisie is oppo'ed to that inward simplicity of heart and intention in a mans spirit ; when I do profess that which I do not intend , that's hypocrisie ; when I do that in the Gospell which my intentions are reall in , and yet my intentions may be reall in the things I do , but I have not a reality in the principle : but this is the grossest sort of hypocrisie , when it is opposed to that singlenesse of sincerity and intention ; they are as Stageplayers , act the part of them they know they are not . A man doth out of shew and vanity faign himself to be that which he is

not;

not ; this is the second sort of Hypocrise, when I would be counted so for strictnesse and holinesse that I am not, and there's now in the very intention of my soule hypocrisie. But hypocrisie may be without the intention, where there is not that spoken of in the 1 Philip. 10. that you may be *sincere* * *αινησιν*, which is a very large word & signifies that clear judgment a man should have as if he were *tryed by the beames of the Sun.*

* *αινησιν* επι ηλιῳ κριτεσθαι.

Now though there be sincerity as to *intention*, yet there may be hypocrisie as to the defect of the reality that should be in a mans soule.

So that from these two considerations in generall. you may see that hypocrites may be of those sorts.

First, a man may be an hypocrite and may *not know it*; he may go on in all sorts of duties of Religion, and do all things *exactly* according to the letter of the Law, and do it with *integrity* in his *spirit*, as he *thinks*, not knowing that he doth it out of any false intention, hath not that cunningnesse to deceive (as I shall shew you by and by,) not so cunning a hypocrite as one who deales from the inward wickednesse of his heart, on purpose to deceive: but yet he goes on, and

never had the work of God upon his soul; he follows on the outward Letter of the Law, goes on in a *drudging* way, he finds some naturall propensity in his spirit to it from ingenuity, and common principles which are left in him by the Gospell: so a man may be long in duties, (*Paul was so*): he professeth, that what he did was out of *Ignorance* *1 Tim. 1. 13.* he did not know he was an hypocrite, he had no design to deceive the world, and to deceive himself, he thought he was an exact man, and carried it as clearely as could be; he had no design but to propagate his own principles, and he was above all the Pharisees, therefore he puts down himself as the most zealous of them: and surely he had a good intention as to his own thoughts; as to *design*, he was, as it were, an *innocent* hypocrite; And surely so it was with the *foolish Virgins*, *Mat. 25.* they went on smoothly a long time, and slumbered, and slept, and thought themselves as pure Virgins as the wise untill *midnight* came. And the *young man* in the Gospell, *Mat. 19.* he came to Christ with a confidence in his own intentions, that he had kept the law, or else he would never have come to Christ as he did, but yet he *lacked something*, he wanted the maine principle, he wanted *self-denial*,

Never

never knew what it was to cast himself upon the Lord Jesus purely : All his hypocrise lay in that. If there be but a *naturall ingenuity* and *simplicity*, and it come under the Gospell, it will be mightily improved by a mans following the *outward Letter* of it, he wil be as *simple-hearted* in all duties, as much as formerly he was by following the common principles of honesty: therefore when the *young man* came to Christ, there was a kind of affection in Jesus Christ to him, and a love to him, and yet this was his hypocrise ; he did all those things, and had no intention at all to deceive the world or himself by it , but he wanted the *principle* that should have carried him on in all things : So that a man appears to be what he is not , appears to be a Saint , and does duties well , but is not. This comes from a want of principles, a defect in that *It is not my intention that makes me a hypocrite before God*, but if I go on in profession, and have not what should make out that profession to be from God, it is hypocryse. Only these are the most to be pittied & bewailed that go innocently to hell ; they think they have grace & no man in the world can perswade them to the contrary, and as strong a faith as any in the world, & alas they have not; they think they love Christ, & would

do any thing for him, but they never had the love flaming in them from the power of divine love, and spirituall Gospell-principles.

Now the reasons why men go on thus are:

First, because they never had the *sight* of their own *natures*; they never were under the *through-convictions* of their *sinfull state by nature*, only bred up *fairely* and *ingenuously* in the Gospell; God never shewed them their own faces in the glasse of the Law, only they have looked on the Law with their own eye, in their own prospect; it is impossible, if God shewed a man his nature, he should go without Principles in his heart. *Rom. 10. 3.*

Secondly, It comes from a *generall view* of the Gospell, meerly from *generall considerations* of the Gospell, and *outward rule*, without any *particular inward sense* of the *spirit and frame* that should be in him: men look upon the Gospell as a History, and never come to see what spirituall frames should be their hearts to every duty. *acts 8. 13. Historical matt. 2. 3*

Thirdly, men do find some kind of *comfort* in those waies, and they have not those *checks* of *Conscience* that others have, because they are not so *groffe* in their actings, but go on *smoothly*, without *questioning* their own state and their spirits are pretty well composed.

Matt. 13. 20.

Fourthly,

Fourthly The naine and the great reason
is want of through examination, want of di-
ving into the depths of the heart, not put-^{Ju. 2.}
ting a mans self to it every day: men take up ^{13.}
meerly the imitation as it were, of others,^{Gal. 6.3}
and the shadow and the outward expression,
and consider them no otherwaies, whereas
they are but shews; men never go no further
in their own spirits than the outside, never
search their hearts to lay them open before
the Majesty and Authority of a great God, and
so they live and dye securely. And is not
this a sad thing, that a man should think he
hath grace, and have no intention at all to
deceive? that is, he hath not that cunning and
desperate frame, but only goes on & trusts his
own judgement & trusts his own general ap-
prehensions & hopes wel of himself, & thinks
surely he would do no wrong, do no evil, and
this mans slips down & away to the bottome
of hell: *here is a hypocrite though not a professed one;* he is deceived through he intend not to de-
ceiv:, for here is that I wold have you look to.

¶ It is not your thinking and saying you
have grace, you may be hypocrites for all
that, if you are not what you appear to be;
you are a hypocrite whatsoever you seem to
be, and whether you think so or no. *God*
thinks so, and know's so, and you will find it
so

so one day, when you come to have the veile taken off from your eyes ; *Paul* wondred what he was a doing when God opened his eyes , what he had been doing all this while. Therefore you had need be *tryng* your hearts every day, daily fearing your hearts, and jealous over your spirits , and suspecting every motion, untill you have tryed your hearts by Law and Gospell , yea, and waited upon the Spirit for a new triall.

Now there is a *second sort* and they are such as are conscious to themselves of their hypocrifie , that they are not yet *sound* in the *maine*, and yet go on in their profession from their education , or for some *designe*, and cannot leave it , have many stirrings of God in their hearts under Ordinances from light convictions of the Lord upon their Spirits. And this is *exceeding common* , many go on a long time in profession and cannot leave it, but have many motions of God in their soules, and many sharp reprooves from God, and yet cannot see a through work upon their hearts, yet go on and profess, and hope it may be ; but take themselves for Saints continually, and must have their names enrolled for Saints in Churches ; and yet have a jealousy of their own hypocrifie , and go on so for many years under many *regrets* and

wounds

wounds of spirit ; they have many *twangs* that pierce them sometimes, and yet the Conviction is not so strong as to shew them their *miserable and vile estate*, or to presse them on to the through work of the Gospell upon their hearts. And you shall find those persons very *high in prayer*, and *very able to speake well* in their converse with Saints : But they never met with God in duties never had Gods assistance, never found that spirituall strength ; when they heare men *Anatomising* of loules, they are only for keeping up the *glorious outside*, and the glory of outward formes ; they have been some ten or twenty years, and knew that Christ never appeared to them, and yet they cannot leave off duties, conscience and the outward rule lies upon them still: *this is very common*: And so it was with *Saul*, he knew in his own heart that God had forsaken him, & yet he would be doing something he would have *Samuel* to pray for him, but God had left him : he knew in his own conscience he was unsound, and had not done the will of God. And so a man may go up & down a great while, having a conscience and ability as to outward actings, and yet never be sound : God improving a *naturall light* so far as to outward actings that he cannot chuse but do those outward duties, and yet he knows

knows in his conscience that he never met with God, and if he do, it is only to tell him, *Thou art not sound:* & sometimes he breakes out in extravagancies ; these can find nothing in their hearts, but conscience will be pressing them on still to keep up the forme. *This is a miserable soule.* Certainly some men are *self-condemned*, and it is impossible if so be a man have any stirrings of Conscience, and live under the Ministry of the Go'pell, but he will sometime or other (if he be a hypocrite) have some discoveries of his own heart, when he comes to prayer , there is not that working of a spirit of Adoption ; God may leave a man so in a general kind of way, that he may not at all set out those convictions ; but those that have their consciences convinced of particular acts of sin, when they turn professors they have often times conviction, as to those acts : but let a man have never such a daily hint that he is an hypocrite, yet it is no more to him to strike him off his bottom and make him to be sound, no more than if a man had a daily sense of sin that he cannot get mortified, and he finds convictions not so sharp but that he can go under them and live, (through sometimes they are *sure* to him) and stop the mouth of conscience. The Lords power comes

comes not in with the Conviction ; and certainly those soules are mightily ~~startled~~ soules, have mighty sharp convictions upon their spirits, but it is oft again, and they carry a generall kind of ~~tear~~ in their own hearts, but till something or other there is, and they must keep up : *O take heed then.*

Look to your own hearts, what secret hints you have of hypocrise, you that have lived long under the Gospel been given much to duties, look to your own hearts how many twangs have you had in the night-season in your spirits ? You never met with God in the duty, though you prayed well & read well in the sight of men, tho you have carried it fair up and down the world: what inward regret have you had in your spirits ? This is a *lamentable condition*, for a man to be so a hypocrite, that a man goes on under the conviction & canot get from it, & yet goes on in duties still. Now you have a third & last sort, w^{ch} is the grossest sort.

Thirdly and lastly, a designing hypocrite, one that takes up Religion for some *particular designe*, which he knows the design of, in his own heart, as to get honour or profit, or the countenancing of some particular lust, or whatever it be: merely that a man may cover some secret lust, meerly to follow the opportunities and seasons of the world : th is the grossest of all *State-hypocrites*, as I m

so call them, those that are only making use
of the name of Religion on purpose to de-
ceive, and begin all their evill, *In the name
of God*; these are the grossest sort that can be
possibly. And there are severall sorts of
these. Some that are more refined,
as to be honoured among men as Si-
mmon Magus, he would give anything that
he might have had the gift of the Holy Ghost,
because he thought it was a brave thing to do
miracles that he might be accounted of among
men, therefore he was in the *Gall of bitterness*.

There are a more refined sort, which care
not so much for outward kind of profit or
honour, but they do follow on duties and
the waies of God, meerly to quiet their consci-
ences upon some speciall guilt as to former
actings, to cover some kind of corruptions
that they may be *husht*, and be counted
Saints besides: That is a more spiritual way,
for there be some so curious in a spirituall hy-
pocrisie that no man can find them out; they
have some old *blot* upon their conscience that
they would take off by a new way of acting,
to take if off from the sight of others, and be
accounted as new: I only give you these in
generall, they have some secret corruption
that is their darling lust that they would not
risk. This is now to be a *Stage-player* in-
deed.

deed: when I know I am a beggar, and yet shall put on the *Robes of a Prince*; when I know I have that *unsoundnesse* in my heart, and yet would be accounted a *sincere Saint*, and would do something that shall cover my corruption, and I would do duties because I would get such an honour: That is a most *shamefull way*: These are the wickedest sort of men in the world; certainly there is none have more shame in their own soules than these, if they look into their own hearts.

I would therefore now apply this, and leave the rest for some other time.

Applic. I beseech you therefore every one take in the exhortation of Jesus Christ, *take heed of this Leaven, this Hypocrisie, this wicked venomous poysen that lies in all sorts*; most in *Churches & Congregations* where the Gospell is preached, we are leavened before we are aware take all diligence & care, yet it comes in: This is that which Christ did advise his Disciples of: *take heed of that above all things*; but before I go on, I would leave these Considerations with you, that you may not mistake.

First know, that there *may be hypocrisy in the soule, and yet a man cannot be called a Hypocrite*; There is Hypocrisie in every state; you

you must not think that if you find some Hypocrisie you are a Hypocrite: I speak this for the *comforts of poor Saints*; if they find any deceit or cunning in their spiritis in their duties, then they say, they are hypocrites; they are damned; no, I would have you to know, that *Hypocrisie lies very close in the soule of the best Saints*; but only, when the straine of a mans spirit goes on so, then you had need look to your selves when you find that Hypocrisie is predominant.

Secondly, There may be great charges of hypocrisie as to particular actings (nay, whole actings may be in hypocrisie) yet not a hypocrite. 2. Gal. 13. as Paul charged Peter with Hypocrisie, the whole act was done hypocritically, and he brings in Barnabas as guilty with him he did dissemble: so it may be with a Saint; he may dissemble in an action, in a duty, and yet not be so in his whole state. Therefore judge not of your selves by particular acts.

Thirdly, know that *Hypocrisie is not only as to an outward duty, but in every motion of your spirits you must look*, it lies not only in grosse designes to advantage self, but it grows secretly, you know not how; it touches upon every part upon a sudden before you are aware of it; *in your love to Christ, strange Hypocrisie!* In your very motion to Saints,

and

and expressions, what wonderfull vailes of hypocritie. You must therefore look exceeding narrowly, you must put on *Gospell-eyes* to try hypocritie in your own hearts. But I say however, whatever you do in the world, and whatever you be, be not Hypocrites, *Show your selves to be what you are*, let the sense of things so lye upon you, that you may not deceive. I say not, that profane hearts should vent their profane thoughts, but lye humble before God in a deep sense of your deceitfull hearts. And make not the world beleeve you have such and such *enjoyments*, and sights of Christ, yet, have none:

¶ Take the best of men in the world, *we that preach to you*, we are in some kind Hypocrites: we think we are so and so, and speake nothing but from our own experiences in our hearts; *we may shew a perfect rule, and yet be Hypocrites in many things*. Only there is the spirituall intention and reality to honour God, which is the only comfort; but we are not fully what we appear to be, yet are endeavoring and pressing on to be so, and that shews we are not hypocrites, *through, in some sense, every man may be called a hypocrite*, when he is not what he should be.

Oh ! take heed, take heed. But I say, be what the Gospell saies, hold forth what you are indeed unto the world. I had thought to have named severall sorts of persons, that had more need to look into their own hearts about hypocrisie.

First, those that are of popular spirits, that are to converse with many, these had need look closely to their own spirits for the most of our garbs and expressions are but very seldom true and reall, out of the deep sense of our duties to one another : Take heed therefore, lest we gather up a name of hypocrisie: it is very hard to have much converse with the World & not be much in hypocrisie without a man be much given up to *realitie of spirit*: you will find your tempers, in that regard, how they are : you had need have more warinessse in your own spirits.

Secondly, those that are of a naturall cunningnesse, a naturall craftinesse of spirit, they had need to take heed, especially when they come under the Gospell, in opening their onles, and conversing with Saints ; then that naturall cunningnesse will be mighty wary it will come up to a *spirituall hypocrisie*, if a man have not an exceeding care, and it is dangerous dealing with a person that is apt to

cunning,

cunningnesse. There are exceeding many that are thus in these daies.

Thirdly, Those had need to look to their own spirits, *whose Religion begins with some particular occasion in the world*; where Religion begins with the times, it is a thousand to one but such will prove hypocrites, and dangerous ones too.

Fourthly, *Those that are given to an outward strictnesse and severity to externall things, obseruance of outward actings, and circumstancies of outward formes, without they be very carefull in them, for here lies hypocrisie, in doing all duties, in being most exact in the outward form.*

We shall come to open something hereafter, that if it please God, all shall see if they be hypocrites or no.

C 2 Sermon

S E R M O N . II.

*Beware of the Leaven of the Pharisees,
which is Hypocrisie.*

THIS is one of the *serious* cautions of *Jesus Christ* to his own Disciples ; and to those that had grace ; yet he bids them, and all that ever he met with, to beware of the Leaven of the Pharisees , which he saies was hypocrisie.

Now he calls the *Doctrine* of the Pharisees a *Leaven*.

First, Because of the *spreading nature* of it, there is nothing so spreading as Leaven : put a little of it in, and it will go through the whole Lump. *Hypocrisie is the most spreading thing in the soule.* & goes over all the faculties, no faculty is free of it ; a little Leaven, when once it is engendred, saies the *Apostle*, will leaven the whole Lump, i Cor. 5.6. A little Hypocrisie in a mans spirit, it will soon spread (if it be countenanced) over his affections and faculties ; and then,

Secondly,

Secondly, he compares hypocrisy to Leaven, because of *its insensible way of spreading* no man knows it; a man puts but a little Leaven, and it gives a Tincture of it presently, so it is in the heart; Hypocrisy workes to *insensibly, so closely* in a mans spirit, that if you be not exceeding wary and carefull, it will undo your whole soule; It will give you such a *Tincture* that you will hardly be able to take off the favour of it without you have a mighty power from heaven; therefore you had need beware of the Leaven of Hypocrisy; That is only for the Word.

But you may remember I began last time to open the nature of Hypocrisy, and shewed you that it was opposed to two things.

First, Unto the *Truth* and *Reality* of things, as they lay in their own nature.

Secondly, Unto that *simulation* that *fainenesse*, unto that *sincerity* of intention, faining what a man doth.

As it signifies a faining in that,

First, It was opposed unto the *truth* of things; that is *Hypocrisy* that is not according to the nature of things as they are; so he is a hypocrite that is not reallie sound, though he may pretend he is so, and think he is so; for I shewed you that is the *grosser* sort

of hypocrisie to be fained so ; to *faine* my self to be a holy person, to *fain* my self to be a Saint when I am not, that is the grosser sort of Hypocrisie; but there is an Hypocrisie lies closer, when I think I am a Saint and am not so, I am a hypocrite.

So it is opposed to a word in the Greek, often-times used and put for sinceritie, *ιμ·
ηστιν*, and is a word that will expresse it exceeding clearly.

I shall only speake to the first sense at this time.

To open it more clearely to you.

First, This *Hypocrifie* is opposed to the trath, the reality, and clearnesse, the sincerity, and soundnesse of things in their being and nature. As you know that is a false Jewel and Diamond that hath not the proper nature and colour that belongs to it, it is counterfeit, it is not right, though I may think I am enriched by it ; that makes not the thing the truer for that, they are but all counterfeit. I am not the richer, if I had many of those glittering Diamonds, that is my mistake ; so it is as to hypocrisie on this first consideration, if there be not a cleannessse, a perfection in the kind. If I be not a Saint reallie in my own Spirit, let my persuasions be what they will of my self, and others persuasions be what

what they will be of me, yet I am a hypocrite in the eyes of God. Let my graces be never so glittering and glorious in the sight of myself and others, yet if they be not such as can be tryed according to that *αιτησία*, that sinceritie, such that may abide the judgment of the Sun : If they cannot bide the pure sight of God and his Glory, I shall be found to be still a person that I am not ; I shall be found in another condition.

This is that I wou'd speak unto.

It is not my intention only that will make me a hypocrite, it makes me a grosser, to teigne and dissemble ; But it is as well the one as the other : the want of the reall principle, the want of a sound work upon my heart.

Take in the first place this consideration.

First, *I appear to my self and others to be what God will not own me to be at the last day* ; so there is hypocrisy in *Fundamentals*, I say I have grace, and God saies I have none. I say I beleeve, and God will never own my faith when it comes to triall. I am as far to seek, &c I am as much a Hypocrite, (for I have a false faich a false motion after God & Christ) as much as if I did intend to palliate, to counterfeit my faith on purpose : A man may have the *complexion* but, not the *constitution*.

tion of a Saint. If I appeare not really what I am before God, I am a hypocrite. Therefore this, I say, is the great thing that few in the world do know, *that most of Professors are Hypocrites*; they are not throughly converted through they have (as they thinke) the glorious workings of God upon them, yet if they be not true and reall, and will go through the fire of divine eye, and the search of that Omnisciencie of the Lord, they will never hold. *I am an Hypocrite, though not so in intention*: I am not so as to the *formalitie* of hypocrisie, but I am so *really* as to God; therefore consider of it, consider of it; for the most people think, if they have but a good honest intention in what they do, they think they are perfectly free of all danger of hypocrisie; they are safe and sound in Religion, if they pray and do not dissemble in their prayers: that is, that their hearts and their tongues do not jar but do agree, they are then free from hypocrisie: but that is a miserable mistake. For alas, it is all one whether or no you feigne your selves to be what you are not, or are not what you think your selves to be; it is all one as to the thing it self, you will find it so one day in your own spirits: when you shall find all that ever you have done to be but glorious appearances; What will it do you

you good when you can say onely, I had a
good intention, I thought I prayed well,
and had the straines of the Gospel in my own
spirit, what will this do you good if you be
not found so? But this is that I say, that if
I have not the truth in me of what I do pro-
fesse, though I do sincerelie and honestly
professe what I thinke, it is all one (as to
the nature of the thing) as if I did seigne
what I am not: For I shall be as well un-
done by the one as by the other, and I am
not the person I think my self to be, nor
others thinks me to be if God thinks not me
to be so; & to what end should we sculke up &
down and not be what we are in our own
hearts, but delude our selves and not deal
faithfully with our own spirits.

¶ As now take a preacher of the Gospel,
suppose I preach the Gospel; if I preach any
thing that is untruth, or a lye; though I do it
with never so honest a heart, I shall be dam-
ned for it: If I preach against Jesus Christ any
thing that will destroy the Fundamentals of the
Gospel, I shall be destroyed for all that, though
I be never so honest in my intention; For
our intentions are but naturall and common:
If I think I have grace, and a work of God
upon my soule, and yet have it not, it is all
one as with those that know they have no
work

work of God and yet profess.

Secondly, there is hypocrisie seen in it likewise, because I take up things in a general manner, and never try them, nor my own heart by them, that shews my hypocrisie, though I think I am reall in my intentions, I should try them over and over again. But now to make out this a little more clear to you.

Let us consider in the general the power that imagination hath upon the spirits of men : Take any one that is thought to converse with the devill, and trade with him upon promise of Gold, and Silver, and the like ; The power of imagination will work upon such a man that he will believe on the Devill, that he hath all the riches in the world, the gold of the Indies; this the very power of Imagination will do, he thinks he can want nothing, and yet so strong is this power of imagination upon him all his daies.

Do but take a man in a melancholly brain, he will thinke really he is what he thinkes any other man to be : If any man be taken in a feaver, he will beleieve he is so, he will sweat at it. If any one be thought to go mad, he will be the same ; It is the same in Religion ; the fancy and imagination of a man will work as strongly in religion and the Gospel-perswasion as a melancholy constitution :

ition: I will perswade my self to be in heaven, and see Angels and glorious Saints, and be in the boome of Christ, though I never heard his voice to my own soule; and all this upon the power of imagination, it is strong upon our spirits; if there were no more but that, it were enough.

Secondly, in generall know this, that *you may see it by the contrary of sincerity*; you know that is said to be sincere in the proper sense of it that is *not mixt*, that is without any mixture at all; as that is pure wine that is not sophisticated by any brewing; that is sincere that is not mixt, that is pure from the grape, shines in its own lustre; we call that hypocritical that is mixt, or hath any thing to set it off but its own nature these things that come purely from it self; so it is in the soul of a man that is hypocriticall in his own spirit; that is not sincere that hath a shew of grace, and yet hath it not, that is hypocrisy; he hath common and carnall principles, or, if you will, *common grace and carnall principles mixt together*: it is ordinary in the Gospell, a man hath his *naturall principles*, and *some additions of assistance and power from God*, and they are jumbled together, they are not sincere at all, but hypocriticall, nothing shines in its own nature; so it is with most men in

in the world : there are other ingredients that are mixt with all their actings, there is something mixt with it in the Principles, in the very first motions. And certainly this is that which is suitable to this Text, where he saies *Take heed of the leaven of the Pharisees which is Hypocrisie.* You must not thinke the Pharisees did preach Hypocrisie, but onely their doctrine tended to nothing else but setting up an outward Religion, without any power to lead men to holinesse in sincerity : and so they mixed their own interest with any thing of the Gospell ; you must not think they preached hypocrisie, no, they were wise men and observant, but their doctrine did lead men alwaies to nothing but *out sides of Religion* : to be common Professors, and look after nothing at all but the meere shew of the Gospell and of the Law : the Doctrine it self was good, but they mixed it with some other ends ; they had a dash of their own (as I may say) with what they said, they were never pure and sincere in their actings. Therefore the same word that is put for sinceritie is put for unleavened bread, that is, pure bread that is made up without any leaven. Now if a soule be not cleare and sound in the principles of the Gospell, in the workings of it, he is a hypocrite, be he what he will.

There may be mixtures in second actings, but if there be mixtures in principles, that is hypocrisy.

And upon this account all Professors that live under the Gospell, be they of what height they will, they are Hypocrites, they never had a sound work of God: if there be a mixture in the principles and the end, they are hypocrites *that never had a thorough worke of God, and pure divine principles acting in their soules:* but have a mixture of other ends in their heart, that do leaven and spread through their whole principles, they are Hypocrites.

But for a sincere soule, in principles and actings, he hath really unmixt actings from heavenly and holy principles, to a holy, and spirituall, and divine end.

How many Hypocrites shall we then find before we have done, if men will but search their hearts?

But that men may be thus hypocrites, and binke they have grace, and yet not know so, do not believe they are such;

I will give you first some demonstrati-

Secondly, Shew you that they may have some sincerity, and yet be hypocrites.

First, That men may he hypocrites, and yet not know it in their own spirits, take these demonstrations.

1 First, From the generall rule that all dooms give; That whatsoever grace is in a Saint, the like noesse and imitation of it may be in a Hypocrite, and he may thinke he hath it so there is a faith in the Gospell like the faith of a true believer; there is a joy in the Gospell like those that have seen the face of God; there is a patience in the Gospell like that which comes to the perfect submission to Gods Will: & so I might go over all the rest. And so there is a likeness of sincerity to that which is flowing out from a pure heavenly spirit: For look whatsoever God hath imprinted, that the Devill can paint; what God leaves as a Character of the heart of a Saint, that the Devill may strive to imitate; and from a compliance in a mans own temper forme up the same; as Children do make up Babies in imitation of children which are reall: and those that know not this, know nothing.

2 But secondly, as another consideration and demonstration to make this out, know, that all those things we call moral vertues, that were in heathens, that is the very religiones and remainders of pure nature that God hath left

in some measure, those morall virtues are
much improved in the Gospell without grace,
many other consideration, principle, or rule.
I say, morall virtues, as Justice, Integrity,
Patience, keeping i[n] of corruptions, and the
evennesse of actings unto a Rule, the same are
improveable under the Gospel with more ad-
vantage than by any other Rule.

Take Socrates and Seneca, two of the
great paterns of morality that ever lived in
the Heathen world; had they been under the
Law with Paul, and brought up under the
legall dispensations as Paul, and the young
men in the Gospell were, Mat. 19. they
would have as easily complied with that
Rule, that is, been as faire, as improved men
as ever Paul, or as the young man, that
came to Christ, and said, he did never omit
any of tho'e things from his youth.

They did all that the light of nature did
shew them, and their consciences, and
Paul's conscience did not check him doubt-
lesse, as to his exact walking according to
the Rule of the Law: Now as the Law
was a higher Rule than the Light of Nature,
because it was expressed and given more
positively by God, and some spirituall addi-
tion given to it being written by that finger
of God; the other had as it were the whole

Copy.

Copy. So Socrates and Seneca, had they been under the Law, & brought up as well as Paul was, Pharisees ; they would have taken in as easily those things, and have been brought up under it with as much zeale and largenesse, and refinednesse of their natures as he.

And my reason is this : because *outward Rules are as improvable by one as another*, according as a man is but under the knowledge of them ; A man can as well take in the sense of the one as of the other, while he is inured to them , he sees some conveniencie, some goodness in them ; so that consider all these things, as *improvable* in the Gospell, and then you will see how nature may be refined by the Gospell ; and if the very meer light of nature imprinted, and glimmerings in a mans conscience could learn a man so far, how would a man come to be, when he was under the Letter of the Law, and beleeved it was writ by the finger of God ? And then, if a man should passe through the Law, and come to the Gospel-Letter, and believe in a common manner, that this is a more pure and refined Rule, still a mans spirit goes on, and is more heightned to a more bright frame, that *a man thinks all these morall virtues even perfectly to be graces* : For a man acts but the same principles,

principles, the same faculties still in the Gospel, only they are changed, transformed: But however there is enough in the Gospel to suite all these principles, to refine them and make them more *curious* than ever they were by any other principle or Rule.

Thirdly, Addeth this, *the voluntary agency and power of the Spirit* and workings of the Holy Ghost, who works as he pleases; and how he will, and is not bound to work to the uttermost of his strength upon a soul, but he may work upon nature, and glance upon nature, and leave it still in its own condition, and yet mightily improved as to those *tastings* and *enlightenings*, *Heb. 6.* There is even in nature a kind of *taste* of Heaven and Grace, which will make a man thinke he hath the *power of the world to come*, as you have it in the sixth of the *Hebrews*.

And, as I told you before, there are,

First, *the same faculties that grace is sealed upon*, as *nature*, *the same understanding*, *the same will*.

Secondly, *the same kind of motions*; as I must *know Christ*, and *will Christ*, and *go one to Christ*, and *breathe after Christ*, only they are; they have the same *motion* as to will and desire; but not the *same principles*. And therefore it is no wonder a man may be

D deceived

deceived in his own spirit, and thinks he
knows Christ, and believeth on Christ, and
hath many motions of him, and all it may
be are outward considerations of him,
never hath a pure light shining from heaven
upon his soule: so that, I say, it is a very
easie thing to see how a man can be a hypo-
crite and not know it: to consider what
voluntary motions there are of the Holy
Ghost upon a mans spirit, yet not a saving
work; for as the Spirit that blows upon whom
he will, is not bound to convert you: so
he may present the outward species of Christ
to you and never change your will, nor un-
derstanding, and yet a man may thinke he
knows perfectly what's the nature of the
whole Gospell in his soule.

1 For ^{first} a man hath to be improved in the
Gospell a rationall understanding, the Gospell
can improve as well as any other Rule.

2 Secondly; There are those passionate love-ex-
pressions that will worke mightily upon affec-
tions; as they are taken in with so much fulnes
and variety: as to thinke of Christs dying, that
was innocent, and out of love, if it were but
read in a History would work upon the af-
fections, and yet leave nature as nature; a man
thinkes he loves Christ, and may weep and
at the thoughts of Christs death, and yet be
unsound for all this.

Fourthly,

Fourthly, if you consider the variety of Gods *workings upon soules in conversion*; how many waies he workes, he may think he is perfectly converted, and yet an unsound man for all this: Alas the wayes of God are so *mysterious*, it is compared to a *new birth*, Job. 3. Who knows how a child is born in the womb? A man must have a divine light in his soule to see thorow and thorow his soule; Take a Saint himself in his clear light, he can hardly tell how to discerne into the variety of Gods workings: what hath bin the pure working of God: where lies the Child; the new-borne babe, as it were. It hath come and past through the many varieties of Nature and Grace; and then if I should adde, *how apt men are to be perswaded of the goodnessse of their conditions*, and not know the badnesse of them, and how easily self-love will be trying to set off what hath but a shadow of Religion, with many other deceits: then you will easily say, A man may be unsound and never know it in his own spirit for a long while.

Secondly, A man may be sincere, and have honest intentions in all his duties and actions, and yet be an hypocrite. And that it may be so, I shall demonstrate it thus to you.

First, there is in some men such a ~~mar~~, such a *naturall sincerity* (as I may so say) in their actings, that they are not disposed unto the *contradicting of their principles*, and *their actings*; they are tempered within themselves; they are not disposed to contradict *their actings*: so it is said of the *sincerity* of *Abimelech* as concerning *Abraham's wife*, he appealed to God in *Genesis 20.* in the beginning. Saies he, in the integrity of my heart, and innocency of my hands have I done this: saies God, I know thy integrity. Now there is such a *sinceritie even in men that have not grace*, that they would not do such a thing if they knew it to be unjust according to their *Principles*, they would not do it for a world: or if they had taken up an opinion, they would not go against their opinion, there is such a kind of *sincerity*. Now the same may be in the *Gospel*; that is, I go on honestly as I think able to preach, & pray, and I have no kind of ill intention to deceive, only I have no *a spiritual principle to act me, where is my misery*: I come not so much to be seen of men, as from the intention of my heart, but I come not to have *Christ*, or to meet with *Christ*; so I am a hypocrite, because I come not from the maine principle. Therefore first know this as a Rule, that you may see this clear: That *simplicity of intentio-*

intention cannot justify any acts of men that are bad, all will grant that: for as it was with Pilate, he washed his hands, yet that did not excuse him.

Secondly, *My intentions in any action do not make a thing to be true or good in it self at all;* as if I have a Jewell to sell, my intention in the selling it for a good one may deceive the buyer, it being counterfeit, no act can be good without a good intention, but my good intention makes not the thing really good in it self: if the thing in it self be not perfect and good, it is hypocrisy.

Thirdly, know, that *a meere good intention may proceed from the naturall constitution of a person, not from the goodnessse of his heart.* It may be I am not given so much to cunning and deceit as other men, but have a plain naturall constitution; but if it come to a particular, it may be I have as much in my intention (if I were put to it) as others.

Fourthly, know this about intentions and the sincerity of them: That sincerity, that will demonstrate a man to be a Saint, *must flow from the pure and even workings of principles towards their ends:* sincerity must flow from the even acting of faculties within towards their ends: I do not act sincerely to God through I pray never so much in duties,

if I have not a divine spiritual spring of love to God ; A heart *impulsed*, moved to God from the power of his own spirit : If I have not graces acting together in a harmony (faith, and love, and all other graces) purely and really working to God : For sincerity (as I may say) is but the spirituall *tune* of the motions of all graces in a mans soule, it is no more. But I will close up all : there are many things I should have shown you.

But now for distinction sake , having laid down this : That a man may be a hypocrite and not know it , think he hath grace and hath it not : I shall therefore come and shew you the severall sorts of hypocrites ; I will but name them.

*For
me
list
Matthe
15.* First , there is a *meer formall hypocrite* that insensibly *drudges* on in his duties ; praies , and heares , and comes to Church and no more , and hath no inward power nor virtue in his own soule , nor is convinced of any thing to the contrary ; as *Papists* say over their *beads* whilst they are sleeping ; I confess every formalist is a hypocrite , but there is a low sort of Formalist that *meerly drudges* and that is all , there is something wanting within .

*The
fiery
piscator & bigot* Secondly , there is a *zealous hypocrite* , and *Paul before critie conversion* he seems to alternate his *Forms* , a fiery hypo-

rite, (as I may so say) one that you would
thinke had life and soule indeed, and follows
on Religion to purpose, and yet *it is but his*
passion and humour, no grace at all: Some
men have taken up an opinion, and are de-
voted to a way, and their heat is so much as
they follow it on with might and maine, and
pit in the faces of others besides: Such a
hypocrite was *Paul*, as to zeale persecut-
ing the Chuⁿch: I followed them on, I dragg'd
them to prison, saith he: so it is certayne,
there are some men have taken up *an opinion*
some way or other, and have no more Religi-
on than the stones in the street; and that
they will follow with fire and sword, and
think all Religion is lost if that be lost, that
is their end and Centre; That is a zealous hy-
pocrite, I call him so, *for he hath nothing at*
all but that opinion; come to aske him of
Faith and Christ and the Work of God upon
his soule, and he can tell you no more than a
Heathen: and commonly wherever *you find*
so much zeale and fire there is hypocrisy; for
the fire of the Sanctuary will enflame a soule,
there is that; but it will not scorch the flesh,
nor burn the heart; We have enough of
those zealots in our daies, that without they
have their own opinions maintained, they
do not mind Christ or the Gospell; nor ob-

serve how it will go with their own immo-
tall soules, no more than if they were hea-
thens.

Log. flye

Thirdly, *There are confident and lofty hy-
pocrites upon this opinion*: They are full of pe-
nance, iwas ons of the love of God & grace in the
hearts, they have lived under the bright sun-
shine of the Gospell, and never came to the
truth of the Gospell, never saw their own
soules and hearts, never came to the furnace
of the Law and Gospell; they have met
with some good notions of grace and mercy
and apprehensions of Gods love and joys in
their spirits, have had some little twangs of
conscience now and then, which have put
them to seek after the best kind of remedy
and of a sudden, are got to a great height in
the apprehensions of Gods love, those I call
lofty, confident hypocrites: yet it is said in
Job. 8. the hope of the hypocrite shall per-
ish; many soules have great flourishings
mighty buddings, they thinke Summer
come and Winter is past, and no more but
an eternall spring in their soules; like the
stony ground, they beleived for a time, and
immediately received the word with
joy.

Ob. How can they receive the Word with
joy? That is strange, what a man should
receive

receive the Word with joy & wither presently.

Sol. Truely they had some workings on their soules, and pangs in their consciences, they saw some sins, and had some feares, and lived where (it may be) they had some sweet notions of the Golpell, and they had a promise, and took it in presently before ever they knew the nature of it, and rejoiced, and were confident of their own estate, and of the love of God; so they go away merry from Sermons, and duties, and nothing at all of true grace : this is the highest judgment of God upon soules ; in 2 Thes. 2. 11. the Apostle speaks of giving men up to strong delusions : Though it is taken for delusion of doctrines, yet it may as well be taken for mens being given up to their own strong persuasions of what they have. This is a strong delusion saying, I have seen heaven, and the face of Christ, and yet deluded in my own spirit. I will adde no more.

Fourthly and lastly, *A demure and stale hypocrite*, this is the highest sort of them, as upon this principle, one that will walke so exactly and curiously, having conversed with all the notions and rules of the Gospel, that hath sprung up so curiously, and yet is choaked with something at the bottome of his own heart ; he goes on with that strictnesse,

nesse, that gravity in the Gospell, that he condemns all others as unfit, as below him, as one above all others ; he hath all kind of *Artificiall motions*, one that hath a pretty even temper in his naturall constitution ; and what through restraining grace, and what with morall considerations, and enlightnings of the Gospell, he hath got some exact formes of the Gospell ; this man walkes so strictly, so curiously, that none can discover him : Such a hypocrite there is in the world. Look to it, this man walkes step by step, he walkes so exactly that the Saints may admire him : so curiously that none can discover him : But for those gloriouſ cooveries with *Christ*, and through powerful workings, he never knew them ; he is the faireſt to look upon of all sorts of hypocrites : Now there may be many things I ſhould have ſhewn to you, how to discover those ſorts of hypocrisie ; As.

Fifthly, & ſcarfe Hypocrite. pag - 56

1. First, to ſhew to you that of all ſorts and ſtraines, *ſelf is the bottome* of all they do, that is the ſecret of all their motions ; & indeed *ſelf-love is the ground of all hypocrisie*; for it makes a mans periwade himself he is that which he is not, & feign himself to be what he knows he is not : *ſelf-love is at the bottom*, & that works

at the heart secretly and closely ; there be two things I would have shewed you about this acting of self. That,

First, *a man acts purely, and moves most strongly from self-love, and self-considerations;* and then,

Secondly, *Self-satisfaction is the uttermost of the desires of the best sort of hypocrites in the world.*

Secondly know this likewise, (that you John
may discover such an hypocrisy in your own 3. 20
hearts) that all such sorts of hypocrites, as are
known to themselves, cannot abide to be tried,
to be unript, doth not love lancing and
piercing : he loves not to have his bowels
turned up, he cannot endure to think to be
put to the uttermost of his own spirit,
that is a perfect signe of such a hypocrite ;
These things that go between the marrow
and the bone, the soule and the spirit, he
cannot endure that : he would avoid the
dints of the sharpest Arrows in Gospell , if
possible. Look how much flinching you
find in your own spirits, so much hypocrisy.
A hypocrite cannot abide to be touched fully
to the quick, and laid open : to be ripped at
the heart , to have the naile driven into
the vitals, which a gracious heart longs for. Self

Flattery
I your selves off. yourselves by Thirdly, said
Rom. 10. 3

3. Thirdly, There is ever some secret unmortified
 Isaied lusts under all those seeming graces of a hyp-
 58. crite; ever some secret unmortified lust,
 1-5 either pride, passion, or covetousnesse, or
 mat concupisence, something or other, which
 6. will, and doth breake forth sometime or
 7. other; and look to your selves, you that
 have been ten or twenty yeares under the
 Selfe Leechay power of a lust, and it breakes forth conti-
 nually upon you: if you be not hypocrites,
 8. you are as nigh them as ever was egge to
 egge, as to the likenesse of them; you that
 have been known to be what you are so ma-
 ny years together, I durst denounce such a
 man a hypocrite that hath lived so many
 yeares under a secret lust unmortified; What,
 is there no power in Christ? hast thou not
 kept thy lust close all this while? It may be
 thou goest to prayer afterwards, and thinkest
 that will make it up, but thy prayer shall shew
 thy hypocrisie more, seeing thy lusts live.

4. Fourthly and lastly, those are the highest
 27 hypocrites of this kind: They secretly envy the
 41. brighenesse and glories of the gifts and graces of
 other Saints that go beyond them; &c that is the
 1. perfect Character of a hypocrite where ever
 it is found: if that be not a hypocrite
 there is none in the world; when a soule can-
 not abide to be outshined, it is a signe that
 Selfe Leechay

a man never loved grace for grace, for then he would love it where it is most pure, and shines most gloriously, and this the Pharisees were vexed at, they hated Christ perfectly, because he went beyond them, and was a conviction to them : these and several other Characters, I had thought to have given you ; but to satisfie some soules that will be apt to say : every one will be a hypocrite if this be so , I answere.

First, *My designe is to bid you beware of hypocrisy, as Christ doth:* Try your hearts, take not things up in ordinary and common waies, be not unbelieving and doubting, that is not the thing I would be at, *it is not to scare you off the Gospele;* be curious and criticall, *be serious in the viewing of your own hearts,* and search to the bottome, and *trust not to your selves with feigned enjoyments* &c *I would not discourage the poorest looker after Christ for all the world,* only I would have all men to be pure in their spirits, and let every man put himself to it; let a man have gold that hath passed through the furnace ; let a man that will be rich be rich with those precious things that are of an eternall nature.

Secondly, to answer that ; *you will find grace will lye but in a little roome,* therefore

I put you to it, true grace is like a *Diamond*, very *little* in bulke, but of a *high* price, and mighty value; therefore I beliech you be through in your own hearts, thou poor looker after Christ, Grace lies in a little roome, more may be in one motion than in all the acts of the world: you may have more grace than the greatest and gloriouset Preacher of the Gospell, therefore try thy soule, and be not discouraged though thou art not such a flourishing & glorious profess-or as another, yet thou maiest be a greater Saint.

Thirdly, *I would have none taken up with any outside or glorious formes in the world, but be looking within what inward frames you have in all your duties*; no, I would have no soule taken up with *any opinion, with any religion* that is *externall* at all, but that carries out purely to heaven, as the very heart is meeting with the *Lord Jesus*, and as he hath a spirit acted in every word he speaks in the Gospell, not to *chant you from Religion*, that is not my design, *but to keep you only from the leaven of the Pharises, externall dependencies*, that your soules may not be lost with the greatest misery to all eternity.

SERMON III.

*Beware of the Leaven of the Pharisees,
which is Hypocrisie.*

IHAVE endeavoured to shew you in generall what Hypocrisie is, and the last time gave you a hint of severall sorts of hypocrites; for *hypocrisie lies not in one straine.*

Now we will lay this down as a foundation, (which was named before) that look us many sorts of tempers as there are, and humours, and constitutions of men and designes that men have in Religion, and as many waies as there are, so many common workings as God may have upon men; so many sorts of hypocrites may you have entering upon Religion on those groundes; for look as it is with grace, where it worketh effectually, it changes not the faculties, nor constitutions: A melancholly man is so still though he have grace, and so you shall find, his actings will shew something of his temper and nature, so as to hypocrisie and demonstrations of hypocrisie,

so many sorts of tempers as there are in the world, when men enter on the wayes of Godlinesse upon unsound grounds, noo being wrought upon throughly by God, so many sorts of hypocrites you will have I told you of four Sects the last time; now I shall go on and shew you more.

Look as *a man is by nature of a duller and beavier constitution*, and hath got the *outward forme of Religion*, he *will be a mere formalist*, drudging on in duties, and no more: nothing of the spirituall nature of it taking abundance of paines without sense go on in his waies, and his duties without any power at all, and that was the *meere formal hypocrite* I told you of, he hath had some little touches upon his spirit that moves him, and together with education hath gone on as in a Tract.

If a man be of a *hot temper and constitution*, *fiery in his nature*, & enter on Religion upon such common grounds & ordinary frames (as the most do) *he will be a zealous man, exceeding zealous*: Some opinion or other, some particular form his hearts is most in, & *he is the zealous hypocrite* I speak of; he will stick to his opinion and hazard all, and never care for the other parts of religion if he can but maintaine that; so it is with many in these times, never

never care how the work of God goes on in the world, or their own souls, so they have their opinion. So if a man be of a *facile and easie nature* to be perswaded, and enter upon Religion, he will easily conclude that all the promises are his, take every thing for granted in the Gospell, and apply it to his own soule, as if he had a peculiar interest to all the promises ; and so grows in a confident secure frame, and that is the hypocrite I told you was confident, that out of the easinesse of his nature takes all things in the Gospell as his own, though he never saw the need and want of them, and never knew the worth of them ; for I told you, that *self-love is the ground of all hypocrisy in a mans spirit* : If a man can get any thing for himself, as self-love acts, so a man gets into such and such a frame, as it was with a mad man that sate at a Port, that when all the ships came by, said, This is mine, this is mine : so do all men say, without either Religion, or the knowledge of the nature of the promises of the Gospell, challenging them without a need of them, or a knowledge of the glorious design of God in them.

Then again, if a man be of a *more forward and daring spirit*, and if he get into a profession of Religion, he will prove a *presumptuous, hypocrite*

hypocrite, to presume exceedingly upon the Gospell, and the things of it ; he will vent the opinions he hath taken into his consideration, and that he sees most suitable to the world.

If a man be of a *more grave and sober temper*, and hath got such a custome of Religion and duties, and taken up the profession of it with a secret inward desire of applause to be somewhat in the world, he will be most curiously exact in all his frames : such a man will cut to a hair, and he will observe the least thing in others that may be as a blot in them, and him I called *a stately and curious hypocrite* : he will not be blamed in the world, that is all his designe ; he will keep all plots and spots off him, if out of mistake he be wrong, he will mend it next time ; his name lies at the stake for it, and all his comforts lies only in a fair handsome neat carriage in his duties to the Sons of men, that he may be able to be blamelesse in his reputation in the world, and some men have been so curious in their actings and observances, that they have shamed many precious people ; that was *Pauls temper* and care alwaies that he might be *without blame* to the world, as to the Law he was *blamelesse*, *Phil. 3.* and it is as great a thing as a man can speake, and doubt

doubtlesse the Pharisees had a handsomnesse and neatnesse in all their observances, that they were very much admired by the People : A strictnesse, that they looked at a *Point*, at a *Latchet*, though the great and eternall things lay with no weight on their spirits : such kind of hypocrites will go on *smoothly* in the world, that a man shall *admire* them, and *check* his own heart, and say, I am a *hypocrite*, certainly I never came up to those frames ; This man *dazels* the eyes of men, and all his designe is to carry on handsome garbe, and go for some body in the world. Oh : this is that, that many in these times had need look to their own hearts in ; *Tithe mint and cummin, and neglect the most weighty things of the Gospell* ; they have handsome apparell without, but never look within to the eternall workings of their poor soules, and that state that must be before God for ever.

And againe, If a man be of a *crafty cunning temper*, of a *naturall subtily*, and he begin to profess the Gospell, he will play the part of a hypocrite to purpose, he will *shift* at every turn, and *change* every time ; he will not be found at any time unsuitable, he will tell you he must change with *providence* ; he will be sute to manage all that naturall sub-

tilty in Religion to his own design perfectly: and truly there are no persons so perfectly hypocrites as these, that out of craftiness begin to be hypocrites, upon subtle principles, are privy to their own deceits, they are out of intention hypocrites, and they know they can shift and comply with any occasion; there are thousands of these hypocrites in these times in *England*, that can close with the times, that make use of the time and occasion, and have no more grace in them than *Heathens*. So take it as to any other temper whatsoever you will, if a man be not thoroughly converted and enter upon Religion; look as his temper is naturally, so will his hypocrisy be; and that I may go on a little clearer, take it now as to the temper

I t is clear, take it now as to the temper
of fear on a man, and the workings of God
upon him: If a man be apt to fear, and God lay
any thing upon a mans conscience, (for God
sometimes keeps such all their life-time in
fear) you shall find that there will abundance
II of hypocrisy appear in those actings, and such
a man shall be a *terrified hypocrite*, he shall
live under terrors, and make abundance of
worke through his feares, [for fear may put
a man exceedingly on to duties] and be but
a hypocrite all this while: Now of
these there be two sorts that live under ter-
rors

ours, and I will especially speake to these for many thinke if they be under trouble of conscience and terrour, they are past the worst, and in the best frame that can be.

Therefore,

2 Sorts of fearful Hypocrites

First, there are some that are but more generally touched with the sense of some sin that God meets them with, and laies upon them, and at every turn checks them for, and lets in glimpes of his wrath now and then upon his conscience, and they get into a strange kind of temper, of *complaining*, and *whining*, and *whimpering* in their own spirits, and go on in their duties, (for they dare not but go to duties) but it doth not work so much upon them as to cry out with hideous noyses of damnation, yet are kept under fear, and *bondage* of spirit, and cannot get out of it, and all their design is to whine at it, and complaine of it to others abroad: that as we say in grieve, (to open a mans mind is a mighty ease) so you shall find them open their hearts, and say, they are under these and these sins, talking of their corruptions, telling how they are under such trials, under such feares of their passions, and tell you of hypocrisy, and thus they go from door to door, and from Professor to Professor and all to no purpose, for they never knew, nor

never found the weight and power of the Gospell lying upon their spirirs, never see the depth of a deceitfull heart for all this; But onely say, alas! *I have such and such corruptions, I am afraid of my condition, and so take pleasure in their complaining.* Now there are three waies wherein they shew their hypocrisie.

First, *By this way of complaining they thinke to get off from suspition of hypocrisie:* Such Souls, such creatures are alwaies complaining of their conditions ; and so they thinke to be free of hypocrisie by this kind of whining, though they never knew what the hatred of sin was , never knew what it was to be pierced through with the darts of the Gospell for sin.

Secondly, they thinke by this *to get the pitty and compassion of other Saints, to pitty and bemoane them ; and we ought (say they) to speak a good word to comfort them:* Though Saints nor Angels cannot speake a good word to soules, yet they look for it.

Thirdly , they shew their hypocrisie by this , *They look upon themselves by it as poor in spirit, alwaies in sense of sin, and under a sense of their lost cbndition, and would have others thinke so too : there is a poor spirit, nothing*

nothing; but poverty of spirit, never come to him but he hath low esteeme of himself.

Fourthly, But the great straine of hypocrisy lies in this, they perfectly rest in this straine of complaining, and never looke after Christ, they get ease by opening their minds, and if they can but get a good answer to quiet them for the present, they go away content. I have abominated this frame of any frame in Professors; A strange ugly whining frame of spirit constantly upon a soul, which should not be upon a Professor but in the *absolute* cases of necessity, and extraordinary occasion, for he shews he hath not been at Christ and opened his condition to him, but he must have this and that outward help first, and if he cannot help himself, then go to him. It is common, you shall find people complaining and speaking strangely of their condition, and by a poor common word speaking to them they go away content, though they never had the thoughts of Christ in their hearts, many make a trade of it; you shall find an old Professor say, I am of a strange passionate spirit, and have been so many years, of a sullen, ugly, peevish spirit, that none can deale with me, I have such and such a corruption, and I am

afraid that I am a hypocrite. [Aye, so thou
mayst know thou art one.] They will com-
plaine, Oh! what a wicked wretch am I;
give him but one word of comfort in an or-
dinary manner, they are content, though
the corruption be lying still, be living in the
heart still; I told you the last time, I
would pawn my life that he was a hypocrite
that lived so long time under the Gospell under
the power of one corruption, having no power
against it, having no grace to ballance his
corruption, and though the corruption
might act, yet a soul might see there are
other glorious graces besides; and do you
thinke, that complaining of your corrupti-
ons, can that serve your turnes? you will
come to a Minister, or a serious Saint, and
say, thou art troubled for thy sin or corrupti-
*on: Art thou troub'led *with* thy corruption?*
Then thy trouble would be known, the very
bowels of thee would be seen working out,
one way or other; thou wouldst never let
Christ rest, but get pardon, and power to
kill thy corruption, and if it should break
out, it would be the constant shame of thy
soule night and day before all the Saints;
Ne-
ver tell me of Religion, if it lies not in the vitals
of men, and kills the vitall corruptions, and
attuates the soul into the eternall workings.

And

And a man may be found to be a hypocrite for all these things. Art thou troubled with a corruption and complainest of it, canst thou be quiet with complaining ? Can any word comfort thee but the *death* of it, and the *sense* of the death of it every day ? Can any *promises* comfort thee, but as they tend directly to *destroy* thy corruption ? Is it possible, if a soule have any reality of grace in his own heart : I had rather [saies a gracious heart , saies a poor sincere soule] go to the *funerall* of that corruption, and see it buried, than be the greatest *Emperour* of the world, or in the most glorious fram in the world , be it *Pr.de, Passion, Lust,* or what-ever it be in a mans soule. But this is the misery of men taken up with meer complainings : of all Professors this sort goes on most cunningly for we commonly judge of men by their *sense* and *sight* of sin , and thinke they are in the most *fundamentall* way of the *Gospel*, and they have the *root of the matter*, and God hath touched them indeed ; and yet God hath done nothing for all this.

Secondly there is another sort that lie under terrors sharply, flaming terrors, and are descorched in their consciences for some *speciall* ~~part~~ ; and mighty violent in duty : they will run here and there, and say, *I am damned*.
I

I am damned, what shall I do, I am lost for ever: they will come with such hideous noises and cries to men, and run any where, the flame is so hot; yet all this while sin not discovered, nor the sense of Christ taken in upon the soules of men.

Now know these two things:

First, That the greatest unbelief is hid under the greatest terrors.

Secondly, that the greatest hypocrisie is under the sight of sin, and greatest terrors, [for a man will do any thing to avoid that] that if he be mightily terrified he will be any thing, do any thing to take off that sin: herein lies

First, the hypocrisie, that he does nothing but to ease himself, quiet his conscience, and he lets sin alone: that he may but live quietly, he desires no more.

So I have known some Professors that have been in mighty terrors for one halfe year, and the other halfe year been as joyfull as could be: going to others, saying pitty me, save me, do any thing with me and save me; and when God hath withdrawn the violence again from them, when any considerations have come in, they have falne to their old corruptions again.

Secondly,

Secondly, Their hypocritie lies in this,
they will snatch at anything to comfort them, take any hand as soon as Christ's. But a truly touch'd soul will not be comforted; *a poor soul indeed, cannot be quieted or comforted by any but Christ,* or the manifestations of his love; but as for this terrified hypocrite, he will snatch at any thing as soon as Christ; give him but a *Promise* [though it no more concern his condition than if it were never named, yet he will have it as if it had been made for him,] he will be sure to catch at it. If you can *divert* his thoughts, it shall be as much to him as *Christis blond:* take off the *strength* of his terrors, he is pleased. And the truth is, most kind of hypocrites are under some kind of terrors or other; they would never have such twangs of conscience as they have, but that they are under some terrors of conscience from *God* upon their soules: But as for this kind of hypocrite, he may be so carried on, that he may do all duties with the most zeale and violence: he may pray with great passion, and bemoane his condition, that it would make a mans heart ake [if you could but hear him praying] sometimes, if you could but be privy to his cryings, which sometimes he makes loud ones, and every man may hear him,

him ; but still his *conscience* grows more *insensible* and his heart *hardened*, and grows *common* to him at last. And such a hypocrite will live in the fire , if he can but get off the *violence* of terrors, his heart shall be as black as hell, with the very burnings of corruption, and certainly that which the *Apostle* saies of a conscience *feared with a hot fire* may referre exceeding much to this , that God may with terrors seare up a mans heart : for the devill is the greatest hypocrite, and he lives under the greatest terrors , the flame of wrath hath hardened his heart infinitely against God , that there can be no place of repentance ; so these hypocrites go on by degrees , and only in a generall manner find the terrors of God upon their consciences, and never see the nature of sin and vilenesse of it to the soule. So that this I say , do not thinke , that because you are troubled in your consciences, or under terrors , that you are free from hypocrisie ; nay, there is most hypocrisie there ; plainnesse of heart is under cleare light, when a man is free from advantage of fear, or terror, and too much comforts, then is the best time to try a mans heart.

Secondly, Take one in the second place unto Gods workings, *one of a naturall capacity*, that is, he is capable of understanding of things ; he begins to profess the Gospel, and comes under a kind of enlightning of God, God giving a man [as he may ; a common gift of grace by common notions of the Gospell, here is one will come to be a most glorious hypocrite I say a hypocrite, because the fundamentall work is not done, because he is not what he should be, nor what he seems to be. Now as the former sort his conscience was enlightened with flame, this man he is enlightened with more flame and sun-like flames ; this man can now see into the Rules of the Gospell, he can be able by degrees and time to forme and work in all the notions of the Gospell into his head, that he now comes to be a profitable hypocrite unto others, comes to be able to speak very great things of the Gospell, and can tell you as perfect truths as any experienced Saint in the world can do ; and especially if he have education, and time, and acquaintance to communicate them to : he will come to be able to delude any Saint in the world, for now he is not a meer out-side man in sight, but one that brings out of his treasury things new and old, that hath got a vein of discussing and speaking

as reall things as any man can speake in the
Go pell ; how far may this man go ? and
yet here lies his hypocrisie.

First, *All these things go no further than
the head* ; they were never stamped upon
the heart, never upon the breast, they are
Artificially formed in the understanding,
never come down to be imprinted in the
soule, upon the will and affections, never
had those heavenly influences dropping in
the favour, the sweetnesse, the power, and
the virtue of that knowledge, proportion-
ably working in their spirits : and there lie
their hypocrisie, that all those things are
but artificially formed in the understand-
ing.

Secondly, *All that such a man doth act in the
expression of any knowledge he bath, it is with
secret glory* ; he joyes, he takes himself to
be somewhat now, and makes all these things
to be his own, as though he received them
from Christ, he glories in them, there is all
shame him, there you make him miserable
if you hit him there, you cut upon his heart
veine. And that is the way of God common-
ly with those sorts, their *parts* die, and God
withdraws by degrees, and lets knowledg
dye, letting corruption come in
much upon them as they lose all at last. Be-

it is wondersfull to conceive how far these convictions will carry a man, when he hath a Candle lighted by God how far he may walke in the Gospell ; when God shall shine in (as it were) upon nature, how it will appeare before the Sons of men : It lies in the head, and self is commonly advanced, not Jesus Christ ; that Christ may have all the pracie and honour, as it is said in Job of the hypocrite , *the heart of him is little worth* ; he may have some fine parts and be ingenious in his understanding, but his heart is the worst, there is nothing but sin and self together, and inward secret contradicting and working against God, and the power of Religion ; so it was with the foolish Virgins, they went on gloriously, but at last they laid, *our Lamps are gone out*, we have lost our light, we have slumbered and slept away our time ; we depended upon our gifts and endowments, and our faire actings in the world, and our Lamps are gone out, and now we have nothing to shew for all our profession. I will a little set home this with a word or two of Use.

Use. First therefore, if this be so, that there may be so many sorts of hypocrites and straines, I beseech you examine your own hearts, and put your soules upon it, *find out this*

this leaven; I told you why hypocrisie was called Leaven, because of the spreading nature of it, none knows how it spreads; Hypocrisie hath many *vizards*, many *waies*, you may go on so fairely, and so painted, that no man, nor your own hearts can discern you: But look seriously, look every day what is within you, ask your own soules *what is within*; bring your selves before a *divine eye*, look to every *part*, to every *motion*, let nothing pa's you without a *divine and exact scrutiny*, never be quiet tell you have got a through definition of your own estate, stand *Sentinell* to your own heart; say not, I am a Saint, till you have found clearly, both by Law and Gospell, till it be written with the beames of the Sun upon your own hearts; Oh! *I am afraid the most Professors will be found hypocrites at the last day*; that those that have the fairest faces to us will have the foulest rippings up before the Lord; many that go so neatly now will have a black Character at last; Oh! for Christ to say, *Go you cursed*, at the last day, to a glorious Professor, what a word will that be? Appear to be what you are indeed, and strive to be what you shou'd be: take not up ordinary and common things in your own spirits; lay not the weight of God upon those things

things that are not reall, that are but meer
gilt upon Copper, that will not endure; men
are apt to take themselves up with profession
if they have but a fair face, if they have but
a handiome carriage in the world, Oh !
that Christ would have charity to you at the
last day, as we must have now : Christ loves
those that are holy, and he loves to make
them holy: He must judge you as you are,
no charity after the Gospell is past, there-
fore look to your own soules ; there is a day
when *every thing that is hid shall be revealed*,
there is no halting before the Almighty, he
hath an eye on you: Christ will find you
out in the croud of Men, Devils, and An-
gels, and pick you out with his eye, and say,
Friend, how came you hither? You never
had the power of the worke of God upon
your heart, do not think to deceive your
own soules by these pretences.

Object. But you will say, What shall I
do then ? you make all men hypocrites, how
shall I know whether I be a hypocrite, yea or
no ?

I gave you three things the last time in the
generall to consider of :

First I told you my designe was to preffe
you on to try your selves, and to secure your
own estates.

F

Secondly,

Secondly, Grace will ly in a little room, in a very little compasse, it lies not in the flaunting garbes and modes of the times, it is like a Diamond, little, but of great price.

Thirdly, I would have no man taken up with shewes: It is not my designe to make you Hypocrites, but to discover Hypocrise to you: Therefore look to your own hearts that you be not Hypocrites. I would not discourage any poor soul that is panting after Christ. Therefore

First, know in generall, though thou maist be no hypocrite, yet thou maist suspect thy selfe from hypocrise every day, in every duty, though thou beeest none so called, nor so counted by God, yet thou must suspect thy selfe.

Secondly, know this in the generall, Thou shouldest not charge thy selfe to be a Hypocrite for every sight of Hypocrise: And the more spirituall you grow under the Gospell, the more you will see of the deceitfulness of your heart every day.

But I will give you these six Characters, that no hypocrite can ever have in their hearts, nor attain to: and I hope some poor souls will be comforted. And they are the poorest things you would thinke to flesh and bloud in the world: those things that a man would never imagine, especially those high grown men in Notion.

First, Can you hate sin as sin, that is, in its whole nature, in every appearance of it, in its first motion, in the first hints of it, in the sins that are most dear, that you took most pleasure in? Hypocrisie in its actings towards sin picks and chooses here and there, it may be angry with some sin that disturbes it, but it never hates it, no hypocrite can have a hatred of sin as sin, hate the first of the first as it were, though it comes never so glorious so let as it were, hates it as sin, upon no other consideration; not because it troubles my conscience, and brings me to hell and wrath, and renders me unsuitable to my relations and designes in the world: He is a Saint, look to it, the very Embryo of sin, the sincere soule hates; it hates it as sin, math 29. Purity - especially of C. 1. 1.

Secondly, No hypocrite can delight to be ashamed by God in his duties, in his actings, lye under the shamings of God, and made purely nothing in its own eyes and others, that the Hypocrite cannot do; and yet a poor simple sincere soule can do it; a poor soule, that may be can hardly speake two words with sense, and suitableness of expression, yet he can do it; he can delight as well to see God shaming his soule, bring him to nothing, humbling of him to sign of Sincerity, as Purity the

All the dust, as if he were to be in the Armes of
 the Lord, taking pleasure in his humbling
 acts; suppose God deny him any assistance in
 a duty, or in the opening of his heart, that
 if he be in company, he is ashamed to look
 upon his own heart: here the soule takes
 pleasure to be ashamed, no hypocrite can
 endure that, to be ashamed in his actings and
 relations, for self love is the principle of
 hypocrisie in the heart of a hypocrite: *He
 cannot endure to be out-shined, that is the wick-
 ed frame of him;* if a Saint go beyond him in
 grace, and communion with God, he cannot
 endure it & therefore cannot endure to be ash-
 amed; Oh! how do the Saints love to be laid
 low before God, that they may have the pure
 glory of him shining upon their soules. Then
 Thirdly, know this as a special one, *No hypo-
 crite can bless God, & love him from his heart,
 when God smites him in his dearest enjoyments,
 or nearest lusts,* wherein he hath delighted;
 take away comforts, take away these things he
 hath enjoyed formerly, and he cannot love
 Christ, nor blesse him in his heart; strike him
 in any thing that the eye & heart of him hath
 been upon, he secretly hates Christ: Now a
 Saint can cling to Christ, love him secretly in
 his own soule, though he seeme to be as an
 enemy to him, he cannot but love him for all
 this; no hypocrite can do this take away what

pleases his nature, and he cannot love him. Try your hearts by these things. *352a is Subsumed*

Fourthly, know this, *No hypocrite can* *23.*
love the person of the Lord Jesus Christ, nor *73.*
a Saint as a Saint, I put these both together; *34.*
he cannot love the person of the Lord Jesus, *36.*
for he never had the glimpes of his glory on *28.*
his heart, he on'y loves to be pardoned, and *27.10.*
have some comiort from him, but he never
finds his heart to work in love to the Lord *28.*
Jesus, and have an union with him, as the *3.9.*
fundamentall ground of all his comforts; for
love you know it longs for union: Nor he *10.*
cannot love a Saint as a Saint, purely; but a *19.*
Saint so tempered, so conditioned, he cannot *3.14.*
love a poor Sain *; nor a weak Saint, he can-* *1.1.*
not purely cloze with him, and have his bo- *5.1.*
eis working towards him purely as a Saint. *Love,*

Fifthly, *No hypocrite can go on in any spiri-* *22.*
tual worke or service for Christ with any con- *2.2.*
tentment, with any pleasure, without sensible *27.*
comforts or outward respects: pray ob e've; for
if he want inward tenible comforts, yet the *Luke*
wind of men will fill his sailes; but a poor *5.5.*
Saint can take p'leasure in the meet mention *4.6.*
of Christ, in the poorest worke of Christ
wherein he is least seen, wherein *27.4.*
he hath hardly a name, on'y with shame and
reflection: this will try a man, if I had

time to open it throughly. *S. personer are*

Sixthly and lastly, No hypocrite in the world can long to be like Christ, as to be respects by Christ, either as to inward comforts, or trade in the world. Or thus, No hypocrite can love the holiness of Christ, as the good things he gets of Christ; he cannot abide to be out of his own forme, and in the forme of *Phil* the nature of the Lord Jesus Christ; but a *2.1.º* Saint, if he have never so much comfort and *sweetnesse*, and his soule alwaies drawing *2.7.* honey, with marrow and fatnesse, yet if he *70.17* have not the *likenesse of Christ*, and be like Christ, he is not pleased; no hypocrite can love the holiness of the Lord Jesus Christ with a pure love that may destroy his corruption, that may unbottome him, bring him perfectly out of self, and transforme him into that glorious Image. *Gal. 2. 20. 6*

Try your selves by all these things; I had thought to have shewn you wherein the straines of hypocrisie lie to all sorts of duties, and the spirituall workings of it in the hearts of men, but I must leave that to some other time.

SERMON IV.

Beware of the Leaven of the Pharisees,
which is Hypocrisie.

I have shewed you in severall excercises what the nature of hypocrisie is, and have distinguished to you the severall sorts of hypocrites under the Gospell: shewed you how *cunningly* and *closely* men may act, and yet still have this leaven in them, passing through all their parts; there is some little thing or other that is insensible to some men, known to others, whereby they are mistaken and undone under all their profession.

I shall not be able to repeat any thing: but in the latter end of the last Sermon I told you of Six things that no hypocrite could do, or attain unto: and I will adde but this one to all the rest.

Seventhly, No hypocrite in the world can before Christ, that God might be glorified in the utter shaming of himself, as to all priviledges, and so all enjoyments, and abasement of con-

forts to himself, pray observe it : this is that which strikes at self-love perfectly, which is, as I told you, the originall of all hypocrisie in a mans spirit : and I speake this as a tryall, that is very close and narrow to the spirits of men, and likewise to distinguish in this point between a Saint and a hypocrite.

For I will not go so high as some Christians have often laid, and given it as a Character of a gracious and blessed frame (but I will not go so high) that they could be content to be damned : *that I take is a passionate expression* of Christians not understanding. But as to all *enjoyments*, all things that concerne not purely the glory of God, and all priviledges, and comforts of this life, either inward or outward ; that soule that is a Saint can say, he can be really willing to part withall, that Christ may be all (if he be but himself, and have a freedome from temptations) no hypocrite can say it ; cut him in his priviledges and enjoyments, there he will fret : *But for any Saint to be willing to be damned for Christ*, it is an expression that will never hold weight in the Gospell if it be considered.

For first, know this, *I cannot desire that which is not God's will to grant*, nor ought to desire it ; it is a sin to desire any thing against Gods

Gods will : it is not Gods will that a Saint should be damned.

Secondly, *Damnation is not an immediate act of Gods Sovereignty, but of his vindictive justice*, for indeed, I am damned , because I have sinned, not becau'e God hath willed that I should be in that state : for it follows only sin. Damnation , it doth not follow immediately the soverainty of God, who ch•- seith whom he will, he calls one, rejects another, gives grace to one, leaves another in a state of damnation : that is not immediately an act of Gods soverainty , though it be consequently.

Then again thirdly, *it is against nature*; God will never desire any thing of any that is against the constitution of that nature which God hath put in him , that is, to be willing to be separated from God, God cannot command you, nor give it as a rule to you to will it, that any of his Creatures should desire to be separated from him. Therefore take it as a *flashy expression* of a Professor to say , he can be willing to be damned , and *I should suspect that soul's truth of grace that should say so, if I did not know the temper of that person* ; As for those expressions of *Paul* , and *Moses* , and the like , pray consider of it , and you will easily find the answer ; it is not

the

the meaning, that they desired to be separated from God. For Paul's case, and Moses case was about the People of God; the Children of Israel they had sinned against God, and God was angry with them, and would take the outward Ordinances from them, and cast them out of the priviledge of being a Church, (saith Moses blot out me rather, let me rather lose the priviledges than they;) but to be desirous to be damned, none could do it without sin: for it is to desire to be separated from the greatest good, that I may be perpetually incapable of serving the living God, or knowing any thing of his love. Neither doth God will it, nor lawfully may a Saint: a Saint cannot will it, because it is against God; and for God to do it he cannot, for it is against himself, but that only by the by.

But this is that I say, a Saint can be content and willing if God see it fit to be abstracted from all priviledges, from all enjoyments, from all those things that are dear to him, if he knows it to be Gods will, and mind, and the glory of God is concerned in it, from all self-willing, though he should never enjoy any more comforts in the world; for here is self-denial: so be willing to be abstracted from those things that hinder communion

with God: to be willing that God for the Horifying of his name should leave me in the dark so long as I have but union with himself, is but only as to the conveniency, and boasting of that glorious love to my self, He it is unworthy for a Saint to will such a thing. But I say, here is that a hypocrite cannot do, he cannot be willing that God should shame him to glorifie himself, he cannot desire to be lifted in those things, those comforts which he most gloried in, he will fret against God, he can never endure it. A Saint, like Jonah, may be perish for the present when the gourd is gone, but he continues not so: But a hypocrite let him be poor in the eyes of those Saints he converses withall, and his heart will never submit to God. But I go on now, and come to shew you the minnes of hypocrisy in those three things.

First, As to duties in generall.

Secondly, In prayer, in speciall.

Thirdly, In converses with Saints, and in the world; we will go as far as we can at this present.

First, A hypocrites acting as to duties in generall; take all the Commandements of God, and that in these ten particulars at least, I desire you to observe them, and try your own selves, in order to see y^e difference is been a real st^r a hypocrite. First, singe

80 98 Hypocrisie discovered in, 92/10

2, 119 First, Every one that is an hypocrite ~~hath~~
90 abys in every duty, something that turns
^{Psal} him alwaies; though he may seem to look at
78.8 Christ, yet certainly he looks another way
36.37 though he may seem to go to the promises, yet
56.57 he hath another end than to be sanctified and
made pure by them: there is never a hypo-
crit in the world but he hath such a byas
In 6.26 that, cast him which way you will, that shall
math lead him; either applause of men, or some
secret corruption that acts within him at the
6.1 same time if he be faithfull to his own heart
2 King and it is the end rules the action; what
10.15 man's aimes are, that a man is in his duties
16.17 if nothing but pure grace, and Christ, and
So ~~such~~ glory will be of only concernment, then it is
~~one way~~ a sign I am carried out by other principles
than hypocrites act from, but I shall know
commonly this at the end, or beginning, or
at the first moving to a duty, or the turn of
it, what hath been that which carries me on.
5.6 Still there is a byas: after I have done, what
is that which posses my spirit in the duty?
90. or what moves me to it, or what is that I aim
5.42 at in it: If a mans aimes in every duty be
14.15 primarily the glory of God, secondarily to defin
the enjoyment of God in a mans own heart, it
14.23 is
11.6 an hypocriticall act: O it is strange to see
26.2 when a man runs on a long time fairely
5.14 evenly.

its nature and workings.

81

wenly, as it were, when the byas comes to have his weight, then you shall see him at strength turn with the byas. As the strength of a mans hand in throwing a bowle is so much, that there will be no sight at present of byas, but when it is set, and the strength of the hand off, then you shall see which way it will turn: So you may try your own spirits; there is a thousand secret kinds of shifts that passe up and down a mans spirit so insensibly in duties, that none knows them but a mans own heart, if he be faithfull; if a man be not high in his aimes, & high in his ends, all his duties are lost they are to no purpose at all.

Secondly, know this, that you may know a hypocrite in his duties, that he is most forward and zealous in externall duties, more negligent in internall.

For the opening of that, know there are two sorts of duties.

First, Those that are purely the acts of the soule within a man, as self-examination, and meditation, and inward humblings, and mournings of the soul before God, they are perfectly the workings of the soule without from the consideration of the things laid before them: as the object is, as the grounds and reasons of mourning & rejoicing are, so those inward actings are: these you shall find that a hypocrite

7. 1. 13 14. 22

Perr. pochte feldome takes delight in, or is considerate about.

§ 6

Secondly, there is a second sort of duties which I call externall, and they are of two sorts, and hypocrisie is seen in both : they are externall both, but the one is more *publick* like, the other *more secret*, as to preach, pray among others, that is more publick. Now you shall find a hypocrite is more forward, more strict in those duties than secret duties, more in the externall than the internall. You shall find that hypocrisie it lies in this, first, *2 Cor. 11. 12-15.* *1 Cor. 4. 20.* There will be a perfect carelessness in keeping those duties that are inward, seldom exceeding *10. 15* mining and tipping up the heart : seldom *16, 31.* going to God in the humbling frame of mans heart, studying the nature of humbling, that mourning and bumbling of a mans soul in dutie, & for duties, & as to meditate to meditate what is Christ, & what I have done against Christ, what is the frame of my heart, very seldom any of those things at all. And if it comes to a pinch the man is at a loss, or at least he finds a convenience to turn off, if upon examination of his heart he finds not things so well as he would will turn them off by some trick : whereas a gracious heart is never well, never but *30. 1. 9. 6. 35. 10.* *Job. 8. 13. 9er. 2. 32.*

Jes. 3. 3
Hos. 8. 3
Jas. 3. 2
Col. 3. 2

its Nature and workings.

than when he is ripping up all his bowels, Hos.
than when he is in soule-worke, when he
can look within, there is his great and mighty
worke he looks after: you shall very sel- Luke
dome find that the Closet-hypocrites if they 18. 14
do these things, and make some tryall of 14. 18
them, yet when they come to the pinch, they
will have something to divert them from the
strength of their objections. Hos. 7. 16

Secondly, And so now as to external duties, Hos.
do; but compare] secret to publick, they 2. 25
are mightily taken with those duties that are 2. 26
most publike, will be mighty curious in them; 2. 26
but if you come to secret duties they flubber 2. 26
them over, any thing will serve that; if they
doe can but say they have bin upon their knees, or
done a duty in their Closet or in their Famili- 18. 2. 26
lies, although no care of the nature of those 2. 26
things. That is the second thing: and, my
Brethren, you should fear and try your own
hearts by it, if you have but any confida- 2. 2. 11
y on me, look seriously into your own spirits
what is that that takes you up most; whe- Enga
ther those things that are the immediate
things of the soule, those duties that do so
nearly belong to the nature of your condi- Gal.
tions, those things that are so within, that they
can only be tried by your own spirits, and the
spirit of God in them, or whether you are
one choise in externals. Thirdly,

1 Cor. 1. 2 Thirdly, know this as to duties in general, *Hypocrites have their exceptions, and Limitations*, they have their choice, they will pick and chuse, have what is most suitable to flesh and bloud, and what is most suitable to their condition, what is most plausible

No. 3 those duties they will close in withall. But

1 Cor. 1. 2 it is, my Bretheren, contrary to a Saint; indeed he knowes there are the great things of

1 Cor. 1. 3 God that his heart is taken up with. But

1 Cor. 1. 9 as David saies, then shall I not be ashamed

1 Cor. 1. 10 when I have respect to all thy Commandements;

1 Cor. 5. 3 a hypocrite will neglect his duty if he find

1 Cor. 14. 18 it too tedious; or if it be a hinderance to him

Luke 10. 18 in the world, he loves not duty in it self,

but he hath his choice, and those that are

sutable and convenient, those he follows on;

and this you will find to be a close tryall for

John 2. 19 the best sorts of them: you have some so zealous in some duties, that you would think

2 Kings 10. 25 their soules were in them, but come to

other duties, they have no sense of them:

for if I did love duty in it self, I would not

1 Cor. 14. 4 baulke anything, be glad of every opportunity, there is Christ and heaven in this as

1 Cor. 14. 7 well as in the other; but few hypocrites

1 Cor. 14. 10 ever looke after this, they will pick out da-

1 Cor. 14. 13 ties sutable to the times, and sutable to their

1 Cor. 14. 16 own humours, and fit to the places they live

Rom. 1. 18 or habours it. *1 Cor. 7. 8* *Rev. 3. 15*

1 Cor. 14. 18 *Mal. 6. 2* *1 Cor. 14. 19*

but if they come to a duty that will put
a man to it, and wherein a man must be laid
in the dust, there will be shrinking of the soul
of a hypocrite; pray consider of it, and see
if you can apply these things home to your own
hearts; he that doth not love every duty, that he
knows to be a duty, and would gladly do it with
all his soule, and doth not study to know his
duty, he is an hypocrite. Oh, to see some
men, and some great Professors how faire
they will be in some actings, and duties, but
come to others, they cannot abide them, they
cannot away with them, there are such win-
nings, such turnings & deviations in their spirits.

Fourthly, know that hypocrites in their
duties make a great deale ado about little
things, and neglect the greater and maine
things, and this is one of the great things
that Christ chargeth the Scribes and Pharisees
withall, they make a great deale of ado
about little things that are in themselves fit
to be done, but neglect the greater and the
more weighty and considerable things. So
saith Christ, Mat. 23. 16. We unto you Scribes
and Pharisees, Hypocrites, that say, if a man
swear by the Temple, it is nothing: but if he
swear by the Gold of the Temple he is a debtor,
and Luke 11.14. You tythe mint and cummin,
Now if you find you are curious in your
spirits about outward little things,

parcial in Land. *Matt. 3. 7-9.* last
 (suppose garments) and are not so curiou
 about spirituall things, which should be
 ed in a mans soule and spirit, it is a most dan
 gerous signe of hypocrisie, those things, said
 he, ought to be done ; you ought to be ex
 ceeding careful even of rything mint & cum
 min, you ought to be carefull how you
 carry your selves in every thing in the
 world, but you ought not to have left
 the other undone ; to put weight upon the
 and the stricnesse of the Gospell upon the
 and yet do far worse, never looking at the
 wickednesse of your own hearts within, as
 great the envyings of your own soule, and passions
 but you can for a p[er]n or a point be carefull
 this is hypocrisie, neglecting the great thin
 g[es] of the Gospell, these ought to be done, but
 the other ought not to be undone. An hyp
 oposite deales in small ware, as I may say, for
 he takes care only for a little outward con
 gernments, and garbe of Religion, that is to
 Fifthly, This is a discovery of a hypocrite
 to duties in generall, wherein his hypocrisie
 is seen that he never minds to get the spirit
 to duty, or to a dutie, that is, the holy blisse
 fruite of it, but only cares how to set handes high
 ly and rukingly in his duties abroad in the
 world, (for in truth there is most of his d[ut]ies
 abroade in the world) he cares not
 to get the frument and the spirit of his dutie

he only cares for a handsome deportment in it. 2 Tim. 3. 5. Phil. viii. to others 13. ad.

Now the frame of a duty in the generall is thus, to get our boars in a posture fit for the nature of the duty we are about; for, Jas. 4. 12.

First, The frame of a duty and the spirit of it, is to get your heart in a preparation to ~~see~~ meet with God, that is one thing which a hypocrite never looks after; How shall I meet with God? What frame should I be in, when I come to meet with God? What should I meet with God about?

Secondly, The frame of a duty is so general the heart spiritually behaved before God in a manner truly: truly few look after it. 2. 15

I wish that the best Saint did look after it more, but a hypocrite never looks after it at all almost, his spiritual behaviour that lies in that inward proportion of a mans soule before God, according as he is to act to God, or expect from God; if I go to God in a mourning frame, to beg something from him, then can my soule behave it self in that poor and low condition, as one that expects purely that which waits from heaven; I ought then to be mighty humble, and in a frame to get out of God; If I come to rejoice and joy God, then must I be in that frame that the fayrenesse of my soule may rejoice in another Hattinge. C 10. Harrison edition,

him, and be in a spirituall tune ; this should be the frame of my soule, that spirituall behaviour which I cannot tell how to expresse so well, as in that inward decorum, in that inward proportion of a mans soule unto God, according to the nature of his dutie.

And then

Thirdly, which a hypocrite never looks after, it is to have workings in them suitable to expectation, and to what I would expresse to God, and expect from God, which a hypocrite never hath, those glorious desires and breathings in the vigour of my soule carried out according to the weight and nature of things ; so that I say all those things shew you what is the frame of a hypocrite in duty : If he can but carrie it on handisomely with quietnesse, and conveniencie, and come off fairely to his own conscience & to Sainte he little minds what his soule hath bin doing what his heart hath been acting all the while.

And then

Sixthly, Pray you observe this : That a hypocrite in the midst of all his zeal and glory of mannes duties, he is secretly weary of them ; you shall find it clear in your own spirits, if ever you have been convinced of the workings of the flesh in your soules, especially if they be duties that do not bring him in present profit some internall, or externall things

wants. This is that which God complains of in *Malachy*, *They were weary of the Sabbath*, when will the Sabbath be over that we may go to our buying and selling? For the truth is, a hypocrite is but a perfect slave and drudge to duties, he is hurried on either by necessity within, or some lust or fear, which moves him outwardly, but he is weary, it is a burthen to him, he hath no freedom at all; for no man can have a freedom that hath not a principle; it is against his nature, he is forced to it, he hath weights hang upon him that moves him to it; but it is not so with a gracious man: *by Commandments are not grievous*, he can be content to do all duties ever; for saies *David*, *How do I delight in thy Law, it is my meditation day and night*: but a hypocrite can be willing to be free, if it were not on some other ground, he thinkes them to be shackels of gold at the best, no more: he cannot be without them, because of those things he laies before him as his ground, and aime, and end: but he would be glad to be handsomely freed of them. Now with Saint it is not so: his knees may fail, and his hands hang down, but his heart never: *None would do all Gods will, and he is sorry* 7. 15, *he can do no more than he doth, he is sorry* 18. 19

the body should faile when the spirit lives
 a Saint seldome failes in his heart and will
 for the most part the will is present,
 would do more, but I have a cloggy body,
 and I have a nature which is contrary to it,
 but I have a reall will. Now it is not so
 with a hypocrite, he is secretly weary of his
 duties in the midst of all his enjoyments.

Seventhly, pray take this along with you
That you have all his Religion in a few duties
take him out of duties and he is a common man
 this will be a tryall to your hearts if you put
 them to it seriously ; take him out of prayer
 and preaching (if he be one called to that
 worke) there is all his Religion, come to
 any dealing of corruption , there is his best
 part past, he is no more religious than he is in
 these duties ; whereas Religion is a life out
 of duties as well as in duties, a man is every
 where going out after God, Religion will
 move him and breathe in him : but a hypo-
 crite, take him out of any duty he is about,
 and you have no more religion, he will be
 as vain and foolish afterwards as you can
 imagine, & but if ever you would know a
 Saint, take him out of his duties as well as in
 his duties; see how the fear of the Lord is upon
 him in every way, in every walking , how
 the dread of the almighty awes him ; but a
 hypocrite

hypocrite it is a wonder to see how flourishing he will be in duties; but come and take him out of these, he knows in his conscience there is nothing left, no power; only ^{2.2} he was carried out to the dutie by something ^{10.4} that lay upon him externally: therefore lay this to heart.

Eightly, all dutie that hypocrites do ^{so}
but the colourings of some corruptions that they ^{keep privately in their own hearts,} that they ^{2.15} may keep them more undiscernable from the ^{10.15} world, look to it; all their dutie do ^{Pride} but cover lusts, do but nourish corruptions, they ^{The day} ^{Love to} do pray, and hear, but it is so keep in am- ^{usnes,} ^{2.3.1} bition, or pride, or lust, or whatsoever it ^{2.3.2} be, that is all they do, or to keep up a con- ^{33.31} stant kind of correspondence with their ^{Judas} relations: and this advantage a hypocrite ^{10.13} makes of his dutie, that after he hath done ^{5.6.} with dutie, he takes an advantage to act his ^{The} ^{2.3.14} corruptions; How many men they go to ^{the} ^{2.3.14} prayer, if it be a fast-day, they go to fast, ^{nices,} and after they have done their dutie, ^{2.3.14} they thinke they are secure, then ^{2.3.14} they may to their lusts and the world againe ^{Fulnes} more eagerly, they may then give them selves ^{teachey} a little more way, they have been so long in ^{fit.11} dutie, and their hearts are now warme to ^{2.3.14} their corruptions, after they have done their ^{2.3.14} ^{2.3.14}

G 4 duties:
Shalice. Act. 2.16. Shef Isaac

Plures 16 18. as Isa. 6. 17.

Saint 92 Hypocrise discorred in
1 Sam. 15. 13 - 22
John 6. 26 duties: Oh these are the secrets of some
mens thoughts and hearts; I heard of a
known Professor in London, who would be
all the morning two hours in prayer, and
then he would say, now let the Devill do
his worst, and then play all his reaks; Oh,
the damnable deceits that are in mens hearts,
as to deceits in that regard: and so a hypocrite
if he can but shuffle off his duty, thinkes
then he may act and speake more freely than
it he had not done his duty: this is a wicked
straine of hypocrise that is found in many
mens spirits. Then again,

Ninthly, herein lies the hypocrise of men
in duties, *that they can be content with the*
performance of the duty though they have not
dealt with Christ in it, and gotten something
purely from him in it: And this, my Bre-
theren, is a cerrain veine of hypocrise, and
the common frame of hypocrites, they will
be upon their knees a long time together,
and never look for one reception from
Christ, and go off their knees, though they
have not had any discovery of God unto
their poor soules at all. A Saint, though he
should pray like an Angell, I mean, speake
the most high and glorious words in the
world, and if he should have all the whole
world of Saints to applaud him in his duties,

he would hate himself, and abhorre his du-²²
ties and all, if he cannot meet with Christ in
them it is impossible he should be pleased,
for his soule is set upon it, and it is that
which is the object, that which the soule
hath in his eye, he cannot be without Christ;
The power of a Command will force a hy-
pocrite to his duty, but the realitie of the
enjoyment is that which a Saint lookes af-²³
ter; If I have not gotten some love-token
from the Lord Jesus, If my heart be not in a
spirituall frame through the operation of the ²⁴
spirit, and communion with Christ, the ²⁵
soule is not satisfied; look to your soules ²⁶
what manner of frames you have.

Tenthly and lastly, to adde no more at
this time; *A Hypocrite never grows in or*
by his duties at all, he is the same man he
was to his corruptions and enjoyments, he
may grow more fluent in his expressions,
mangganage them externally more neatlie,
have an easienesse of ixtance, and a fre-
quencie, but he grows not at all, as to in-
ward spirituall enjoyments, his corruptions
never dye, and this is a sad symptome to
many soules that have run a long time in
duties, and no body can perceive the least sen-
sible growth in the world, nor they them-
selves, though they have lived so long under
the

the Gospell of the Lord Jesus Christ, praying zealouslie with much heartinesse, one would thinke, and no fruit , no corruptions mortified ; there is no more inward apprehensions of things, no more growth than if they had never begun the Gospell , now, I say that is hypocrisie. *Prov. 26. 14.*

Now some may say, what is it to grow in duties?

First, Then a man grows in and by duties, when a man is more endeared to the spiritual nature of those things, his heart more affected with the heavenly nature of what he is about. *13. 73. 25. 26.*

Secondly, Then a man grows in and by duties, when the soule finds more spiritual power to performe his duties, he goes on more easilie, more spiritually, and more freely. *Exodus 40. 29 - 38. Job 17. 9.*

Thirdly, Then a man growes when a man is fitted by one duty to performe another : when in one duty, I pray now, I can pray anon in my own heart, as to the inward frame. I do not speake of the outward expression, for that will grow by custome : but, now I hear, and I can heare better the next time, be more open to take in the things of God : he grows in it ; so it is as to meditation and self examination, when I can come and try my

my own heart now, and I can every day get more spirituall insight into my own soule.

Fourthly and lastly, I grow in and by my ~~own~~ duties, when as I get a dayly life in them, am 4.18 addition, a vigour, and spirit, and life, that whereas I began with a fainting spirit, and feeble knees, my heart now grows warmer every day, my spirit grows stronger; and as a Child finds dayly strength and vigour of spirit, so I find a vigour in my spirit. A hypocrite runs his round, he grows not at all, there is no spirituall motion in him, but just the same as to the inward frame of his heart; though you and I may thinke he grows, yet he doth not grow, for all growth is by an addition to the same nature; if you should see a heape of stones heaped up, you do not say it grows, it is not a growth, but an adding stones to stones; it must be in the degrees, and spirit, and life of the same nature, there lies growth.

I should now have come to the second thing, which is *hypocrisie of men in prayer*, which is a thing especially to be discovered, for there is nothing a hypocrite is more excellent in, than in prayer, and nothing he esteemes more then that, and there is nothing by which a hypocrite gets more esteem and a better

better opinion in the world than by prayer, for it is a duty so much commended in the Gospell, that all the worship of God is placed in it. *My house shall be called the house of prayer,* it is made the Character of a Saint! Behold he prays; it is that which every Saint hath need of every moment, and it is that the Saints are most in, of any other duty in the world; and there is the greatest excellency of a hypocrite of any thing, and to discover him there, you would find him out to purpose; for a man in prayer, if he hath got that curiositie, as some have done; he speakes as if he were wrangling with the Almighty, and as if he were prompted by some Evangelicall spirit, and assisted by a mighty spirit from above, that a man thinks he is a perfect Saint if he have a mighty fluencie as to expression, I should in many particulars have shewed you the deceit of this.

But I will conclude all with a word or two of Use.

Use. First, to every soule to look to his own heart in his duties, there is most hypocrisie in duties, more than in any other way of acting, there is the closest hypocrisie in a mans duties that can be: there is his pride, and self-ends acted to purpose, all other

actings

things are but grosse, a man may see them
easie, but as to duties they are carried so
diligently no man can know them ; Alas if a
man should be found in his Studie alwaies
praying, who would not thinke him an ex-
cellent Saint ? yet he may be the perfectest hy-
pocrite in the world, nothing of God and
Christ in his prayer ; it is not the length or
the measure you must look after, nor how
you have acted them, but how you are mo-
tived and acted in them : Oh, my Brethren,
most glorious Professors in duties will be
found another day in strange frames before
God. We have preached in thy name, O
Lord, say they : lo, Lord we have prayed
night and day, kept all meetings in the
Towne or place where we lived, and been
at so many fasts, and kept all publike daies,
and kept them closely : Yea, sonle, so thou
maiest : but if thou have no more than that,
depart from me, I know you not ; you are
no better, you never minded me, you ne-
ver had the frame of the Gospell in your own
spirits, you never knew what it was to be out
of your duties, and have the workings of my
power in your hearts, you never knew
what it was to deny yourselves in your du-
ties, to be made nothing for my name and
glory.

Secondly

Secondly and lastly, I beseech you (my Brethren) be not content with any thing but what is purely of God, what is a reality in the Gospell, pure realities.* Truly, my Brethren, the fairest faces will one day look like death when God comes to view them, be more afraid in duties than in any other way; the most spitefull men in duties, that we little thinke of, will be wrinkled like old men one day upon a sudden, when God comes to deale with them about the things of the Gospell; be more afraid of your selves in duties than in any other way, for though you are in the waies of God as to outward actings, yet you are under the most spiritual temptations that can be; you will wonder to see one day how many thousands will be placed at the left hand, that have passed through all the formes of duties to the uttermost; therefore be not content with anything, but what you find perfectly real, bring it to the touch-stone again, and again, let it be written with the Sun-beames in your hearts, look to your principles and ends, mind the vigour & straines of your spirits in duties, observe at what rate you act, still be looking that way; Oh, to be a sound Christian is most glorious thing. Give me that sonie that can say, I have many things that I am ashamed

I am shamed of before God night and day, but I am sound, I am reall, though I were to be searched by God. I have that ~~simplenesse~~, that inward sincerity, that is not onely a simplicity of spirit, but such a shining judgment upon my own condition, that I know how I stand before God, and I know whom I have beleeeved, and how I have beleeeved, and how I have prayed, and heard in the Gospell; I know it, the divine spirit was in my bosome in such a place, in such a corner, the Holy Ghost was in my spirit; I know that I was carried out in such a duty meerly by the life and strength of God, when I had no power, when I was as weake as water: Oh! this would be a comfort indeed to a poor soule. Many are glad to be lulled asleepe, if they can but be said to be religious and Saints, and follow the things of the Gospell, they thinke they are happy. No, soule: thou must have a principle in thy soule, and an eternall worke upon thee; thou must know what God is, and what Christ is, and what God in Christ is, what it is to have thy corruption struck at the heart, and be laid as low as hell in thy own soule, before ever thou enjoy any thing of God in thy own soule. And when thou hast done so, thou must try all over again by a spirit

spirit of fire and burning, and have not only thy own reason to witnesse, but the Holy Ghost and Scriptures to witnesse to what is in thy heart, to what thy conscience speaks, and all these things will be brought to you one day, though you look slightly over them now.

Gal 5.10 Oh that men would be carefull to avoid hypocrisie, this wicked leaven that is in so many soules, to discerne the leaven that workes in every part so invisibly: Beg of God a spirit of sinceritie, to keep you from your own hearts, beg of the Lord that he never would leave you under any slight ordinary common workings of spirit, but put you to it every day, shew you your own frames, never be quiet untill you find those reall things, and then having a little grace, yet if in sinceritie, you'll find your soules in a happy estate: Oh you soules that have this mercy from God, blesse him, and magnifie him for ever, you have the earnest of immortality in your own soules.

Sermon

SERMON V.

LUKE 12.1.

*Beware of the Leaven of the Pharisees,
which is Hypocrisie.*

I Have in many Exercises endeavoured to open to you the nature of hypocrisie, what kinds and sorts of hypocrites there are in the world, and the last time you may remember we shewed you the actings of hypocrisie, as to duties in generall, for hypocrisie is most acted in duties; a man may shew out his own deceits in many things more easily than in duties, for in duties there are such fair colours, no man knowes how to discover himself or others, if he be not careful in his own heart.

But there were three things propounded at the latter end, which we could not come to: not only as to duties in general:

But first the hypocrisie of men in prayer, how a hypocrite is discovered there.

H

Secondly,

Secondly, as to communion and converse with Saints and godly persons.

And thirdly, as to his carriage in the world: those three we would speake to at this time.

First, Hypocrifie as to Prayer, which is a duty that hypocrites most glory in of any that is the duty wherein Saints get so much of God; and have so much experience of God in, it is a dutie that is used as the common way to get whatsoever a soule would have; *let your requests be made knowne to God* therefore there is no duty a hypocrite is more exact in than that, for he imitates a Saint that is the nature of a hypocrite that he imitates a Saint in those duties he is most in that he gets most by: none knows the incomes that Saints have in the dutie of prayer, how much of God is let into them, and how much their soules are let out unto God when none know it; it is a dutie that is that request among those that are godlie that if a hypocrite be not good at that, he is good at nothing, if he be not very curios there, he will be of little account. For it common for one to desire to pray one for another, and with one another; abundance of incomes come by it in a spirituall way and therefore that is the care of a hypocrite

to do that well whatever he neglects, and you shall find that as to their parts they never excell so much as in that dutie: wherein they excell and go beyond many Saints, as to the outward performance of it. I shall shew their hypocrisie therefore as to this.

And first in generall, know that all that a hypocrite doth, as to prayer, is from an art of it, not from a spirit of it within him; some do distinguish it thus, between a gift of prayer and a grace of prayer; but I had rather take it in these termes: for graces are gifts, & we must come & distinguish again and again of common gifts, and spirituall gifts, and supernaturall gifts, and supernaturall gifts of such a kind, &c. but this is clear, that all that ever a hypocrite doth in prayer is from an artificiall motion in his spirit; my meaning is thus: he hath gotten by industrie, by imitation, by converse, by custome, and use in that dutie, such an art, that there is nothing either belongs to prayer, or the exact performance of it outwardlie, but he hath it with more abundant curiositie than the best Saint hath; that he strives to perfect himself in exceedingly.

But take this for a generall rule, that is rather from an art than from the spirit of prayer, and many times he gets the art so curi-

ously, that he refresheth many Saints and poor soules by it, though he have little of the sense of it on his own heart; he acts that part so exactly and carefully to the sight of men, that it works much upon the affections of all that heare him, and converse with him: This I speake now as to those that are most carefull. Indeed there be some sorts of hypocrites that are not so curious, that are rather for a meer outward forme, and are very dead in it, and make it up some other way, but take hypocrisie in generall, it is seen most in prayer.

In the second place, and more particularly to discover this hypocrisie to you as to the art.

First, know, that *the great study of a hypocrite is about his expressions more than for any impressions, or any reall sights of the nature of his condition or estate*; as if he were to mourne for sin, and open his own heart he studies to set it out in the most melting way, though his heart be not melted; or if he be to set out the love of God, he will do it with the exactest expressions, but he finds not the love of Christ constraining, and those expressions flowing from that love in his heart.

Secondly,

Secondly, as to that ; As his expressions ; 2a
so his greatest enlargements in the duty of prayer is, when he is most in publike ; not so much in private and secret dealings with his own heart ; this is now to those that deale with others , dead at home , enlarged abroad : Oh my Brethren, this is a most wicked frame of hypocrisie in that duty , when men look at their words, not at their hearts to make their hearts speak within them. If I be enlarged in prayer when I am with others , & dead when I am in private , it is a certaine signe I have nothing in my heart , only some outward gales fill my sailes.

Thirdly , as to that know , there is a *secret rejoicing in the very manner of the expressions of a mans wants, or of his Petitions,* whatsoever he desires of God ; which none but those find that have to deale with those things in their own hearts. Psa. 38.9. Psa. 119

Fourthly , And which is as to expressions 13.14
15.16 again , know that a hypocrite , in the fourth place , *is more troubled when he wants an enlargement as to expressions, than when he wants a power of affection to duties, and to God,* according to the whole nature of what he is to act in that dutie ; a Saint can content himself more with a sigh and a groan , than all the externall enlargements that can be ;

if a hypocrite can be enlarged as to gifts, he can easily dispense with some deadnesse as to the frame of his own heart ; pray you observe that ; if you cannot be in your closet as vehement in sighs and groans as if ye were in company with others ; if your inward motions do not prompt you to as much vehemencie of soule to go out to God to beg what you want , and longings after him to enjoy what he hath communicable to your soules , when alone as well as when before others ; it is a dangerous symptome of hypocrisie, it is a signe certainly that I have somewhat at the bottome that is not sound ; therefore consider that.

matte
23
14 Secondly, as to particulars, know , that
a hypocrite loves to lengthen out his duties when he is to performe them before others, and to hurye them over in private ; truly most Professours are as Papists in that, for they tell over their private duties as so many beads , till they come to a publike Masse , then they are solemne, but there is nothing of Religion in all those things : if they come to company, then they do every thing circumstantially, exactly, then they lengthen them out according to time and every proportion, and this is a very close discovery of hypocrisie in any soule, that is slight in private,

and

and can hurry over his duties there, yet can be mighty solemne when he is in a publike place; pray you consider that.

Thirdly, Take this for a Rule, a hypocrite both in private and publike prayers, *beside flags at last*, this will come cloe to every one's heart, the longer he prayes the worse he is, the heart more dead, best at first, at the beginning he is zealous: it may be sensie of wants preisses him, something holds him up, but the longer he goes on the worse he is. But the contrary is now in a Saint, the *Hol.* longer he is with God, the more his heart is *12. 3* with him, he grows in his duties; though he be dead at first, he will be sure to get some review of God, some quicknings, some enlivenings, though he have been long getting up his heart to a duty, yet when once it is up, he finds the water flows in, the more he is with God, the more he gets up his soule, the divine nature gets more breath and strength by breathing after God, the longer it breathes the stronger it breathes; a hypocrite hath much ado to keep up his affections to the first start, either privately, or publickely, hardly able to keep in his spirit, but he is at a loss as to the divine nature of those things, as to the glory of them; therefore he is fain to pumpe and straine for ex-

pressions when his affections are lost; this you will find as a perfect secret in your own hearts that know and are privie to your own soules.

The spirit may indeed withdraw sometimes, but take it commonly and ordinarily, the soule is never so moved as when it is touched in the heart; but a hypocrite you shall have his duties done very sleightly at the latter end, when there should be most vigour, but you shall find the duties of Saints, when once the soule begins to get heat and warmth with the love of Christ, and sense of wants, and pure thoughts of the love of Jesus Christ, it can pray everlastinglly, if he had a body fit to his soule he could be alwaies praying; and though a Saint may faile in expressions towards the latter end, yet his affections are higher, he can hardly leave Christ, or the thoughts of him; he would be alwaies with him, there is abundance of adoe to get up our hearrs to any frame, but when once it is up, and goes on with the strength of God, then he finds new assistance every moment comming in; you shall have a hypocrite at first, like a fountaine, flowing in expressions, but he begins to grow low at last, and just so much water let out as may maintaine him for a while, and turne his wheele and motion: but take a Saint, he is commonly best at last, as to faith, and

spiritually workings in his own heart ; And this, my Brethren, will a little informe you of the nature of hypocrisie as to prayer ; for a hypocrite acts for himself, and from self-strength , and an artificiall motion , as a Clock or so , grows slower at latter end , untill it be woond up again ; so it is really with those men .

Fourthly, The hypocrisie of men in prayer is seen in this, *that an hypocrite never goes with an absolute present sense of his need of assistance, or of acceptance, either of the Spirits power, or of Christs intercession*; if he go to Christ for strength, it is to employ it to his own ends. But, my Brethren, there is no saint goes to a duty ordinarily and commonly, but he goes with that deep sense of that perfect need he hath of the Holy Ghost to supply him, he can do nothing; though he have parts, yet he sees he must have his assistance, else he cannot act, and when he hath acted, he sees as much need of acceptance at last as of assistance at first. A hypocrit acts meerly from his own strength; in some extraordinary duty, may be he may cast up his eye and say, Lord, carry me on in this extraordinary duty but commonly in prayer he never sees the need of the Holy Ghost to teach him how to pray, how to move to God & what to pray and that Je:Christ shold hold out his mediation & stand

stand between him and the Father to make perfect attonement ; there is nothing will discover hypocrisie more than this, if you do but consider it seriously ; for there is no hypocrite that ever was unbottomed of himself, his own strength, that ever saw the eternall constant need of Christ.

Fifthly, That I may not hold you long a hypocrite in his duties *he praies for those things with seeming earnestnesse that he never prized, nor knew the worth of* ; He praies for pardon, it may be elegantlie, with exceeding affections, as to our hearing, but he never knew what it was to have pardon to have divine incomes in his heart, he praies for enjoyments of Christ, but yet he never knew the worth of an enjoyment of Christ and that is discovered in these particulars.

First, *In that he can quiet himself with common hopes of him* ; I hope I shall have him though now I have him not, and so takes his duties instead of Christ for present ; he can pray for Christ, and yet content himself with a generall common apprehension that he will shew himself good at last, though he had have no earnest pressing, nor longing for him at present.

Irei 45.24. Isa 63.1. Ps. 42.1, 2
Secondly

Secondly, it is seen in this, that the soule
secretly dislikes what he praises for, as to those
enjoyments, as to the power, and spirit, and life
of them; there is no hypocrite, but if he pray
for to be transformed, to be made like unto
Christ, and be sanctified, but oh, he hath a
secret regret, when he comes to the practicall
part of it, he could rather wish there were
no such thing, or he had stood upon his own
bottome.

Thirdly, and especially it is seen in this,
that those things are matter of petition, but not
by any ground of endeavour after the enjoyment of
them, they are only the bare matter of Pe-
nitition: I pray for them, and seek after
them, but I never endeavour for them; I
pray for Christ, but never look after him;
I pray to have my sins mortified, but I never
take the course to have that vertue, and that
power from Christ that may kill my corrup-
tions: we only put it into our prayers as
complementall acts and no more. Those
prayers that are not accompanied with ear-
nest hearty endeavours to get the things pray-
ed for, according to the rule propounded,
are hypocriticall. I pray I may be pardoned,
and I go on in sin, and never look after
the mediation of the Lord Jesus, nor study
how these blessed conveyances are made over

to my ſoule; Oh there is a mighty ſtraine
to that.

Sixthly, a hypocrite in *prayer calls God Fa-*
ther by his own ſpirit, not by the ſpirit of adoption; pray you obſerve that, (by his own ſpirit
for he hath not the ſpirit of prayer, which is
the ſpirit of adoption; now that you may
know the ſpirit of prayer, what the mean-
ing of that is, he calls God Father by his own
ſpirit, not by the ſpirit of adoption.

In 42 First, *He goes not to God from an inward*
sense of fatherly love; there is no hypocrite in
the world but he hath a ſecret inward frame
of ſpirit, whereby he looks upon God as an
enemie and judge to him in his greatest en-
largements; he goes not to God from the
ſenſe of fatherly love though he may call God
father with abundance of variety in expreſſi-
ons; pray you conſider that: No man can
call God father but from the ſpirit of adop-
tion, but from the ſense of his love ſheweth
abroad in his heart in prayer; I go to him
because his love as well as my need worketh
me up to go to him; the taste of the sweet-
neſſe of that fatherly love worketh up my
heart, I cannot but go to him.

Secondly, *this ſpirit of prayer lies in that*
ſuitableness of a ſon-like affection unto God;
that ſuitableness of a ſon-like affection and na-

are unto God, whereby I go as a Son unto Father. Now that is certain, a hypocrite hath no relation to God, he never minds him as a father, he hath not that inward propensitie, that inward love and affection unto God as a Son, which lies in the working of the heart inwardly unto God as unto a father: As it is in nature, so it is in grace; take a child, and tell him it is his Father, whence he knows it is his Father, there will be an inward working towards him more than to any person in the world, there will be some disposition in the heart that will answer presently your representation of him as Father; so it is in the Gospell, when you come to the Father, there will be something that will answer this; *thou art our Father,* though Abraham be ignorant of us: the soule cannot cry *Abba, Father:* that no hypocrite can do in the world, he cannot act as to a Father; but his own spirit prompts him: strength either of his necessities, or the strength of his abilities carries him on.

Seventhly, know this as to a hypocrite in my prayer: *his heart failes him when his enlargement faileth him,* which is contrary to a Saint, which is contrary to the heart of a Saint; his heart though he can but groan, though he

he can but chatter as a Crane, yet his heart
up, if he have any promise, there he hangs
he can have any thing to build up his soul
it keeps up his heart, any twig to hang on.
nothing but comforts and enlargements
keep up the heart of a hypocrite; but
Saint from the inward working of the Spi
can keep up, though he should have nothi
else; but a hypocrite in duties, if he should
but once denied enlargements, he is as de
as a stock. Take but a Saint under a p
mise, though he wants enlargements,
God shame me as to that, I have enough
the promise; and the inward groanings
my soule are more to me than all enlar
gements.

Eightly, take in this too: a hypocrite sho
his hypocrisie in prayer *that he makes his p
er his shift upon every turne, upon every occa
it is his prayer beares him up still.* After that
hath done any thing that is unsutable to
Gospel, if he can but go & powre out a pra
he is well enough; his prayer is that wh
charmes him into quietnesse after guilt;
prayer he gets his ease, and retires to it;
he have committed some fault in his ordi
ry course of life as to his relations, if he
but go to prayet, there is all his life and
fuge. *that is all; he licks himself whole*

prayer: for it is a duty man should go to God in, and a duty of drawing a soule to God, and when I beg of God pardon, I am so quieted, though I never get the ground of pardon, he cannot be quiet untill he hath been upon his knees, and then he is well, this is his common shift: but a Saint can never be quiet, though he pray night and day, untill he hath gotten in prayer Christs bloud, and have hold upon Christ as the attonement and propitiation.

Ninthly, Then especially take in but this, that I may adde no more upon this head; if he can but (*ninthly*) get tears in prayer, then he is well, for he makes his tears to wash away his guilt, and mingles his teares with Christs bloud; if he can but blubber his cheeks in teares, oh how is he content? how much is he satisfied? whereas teares are the most dangerous signes of Hypocrisie in the world, if they be not the juyce of a broken spirit, the droppings of a melted heart, the dews of a soule that hath been under the sights of love; there is the most dangerous signes of hypocrisie that can be possible, that when a mans prayers are bedewed with teares, then he is well, he hath then no need of Christs bloud, he mingles his teares with his sacrifices, and that is satisfaction enough at present. You will

will in these things see enough of your own hearts, if you have had any dealing with them.

Secondly, Now let us view a hypocrite as to his converse with Saints, his communion with them, and see how we can trace him there.

First, In the generall you must know, *he is very carefull to keep in, and keep a correspondence with Saints*: else he would be a profane person, and would not be respected by Saints; all his strivings are that he may keep in there, and commonly he steales in so secretly, he steales in so closelie among them, that none knows how he is gotten in.

But you shall see his hypocrisie.

First, This is the hypocrisie of men as to converse with Saints, *that they have inward prejudices against convincing walking Saints* (*if there be any such in the world*,) he will be sure to have his heart worke secretly against them, however he carry it to themselves, he hath a secret inward regret against close convincing walking Saints. I would I could speake that word so loud that it might be understood, for it is hard to find such a Saint in the world; yet take one that hath a watchfull and observant eye, he cares very little for

for his company, but only for a designe.

Secondly, as to converses with Saints, a hypocrite labours alwaies to dresse himself so, that he may be very handsome when he goes abroad: that is his care alwaies, he cares not how he is at home, how carelessse and neglective, how sleight in his duties, how unworthy in his stings, so he may but keep up a faire correspondencie with those he is still abroad with; he will speake much of heaven and Christ, tell you of repentance, and experiences abroad: but oh, not a word of examining his own soule, or a word of God at home, and this is the most wicked straine of hypocrisie that can be, for all his design is to gather all the good thoughts of men up and down the world, keep himself so, that if he should come to fall or falter (as he feares he shall) he might have abundance of votes of good men for him.

Thirdly, as to converse with Saints, an hypocrite hath an affected tone, or garbe, or carriage, whereby a man may be thought to be singular, to have somewhat more than ordinary of mortification, or spiritual straines of glory: this is as wickid a straine of hypocrisie as can be; Some men affect a particular tone of language, or expression; some a whining expression; some so neatly, and others so seriously, that they would be

thought to be grave and mighty sober men and Christians, and they have an affected tone of their own ; it is the vainest way of hypocrisie that can be, to speake of divine things as if they were whining them out, and weeping them out , and speaking with such gestures as may give the world too much ground to make Religion ridiculous, whereas their naturall language is not so, but they have affected such a way and garbe they would be thought some body ; and this, that in praying, and preaching, and conversing with some persons, they would be thought to be them alone that take in all the sense of things, & they have no more sense than Posts.

Fourthly, which is a maine one, as to converse with Saints, *a hypocrite hath his heart rising against a close, faithfull nipping reprove of other Saints.* *Saint* could never endure *Samuel* after he told him so faithfully about that businesse of his Sacrifice, Out of my sight. So you have many instances about the Prophets and the Kings ; *you have some hypocrites carrie it so cunningly, that they will take a reprove very well, but hate you for ever after,* have an evill eye upon you that you must keep out of the way of him : a hypocrite would not have others know his distempers, he is afraid he shall heart

heare something he knows he is guilty of, and he cannot abide that : he would be thought somewhat by others , though he knows somewhat by himself : he is afraid he shall be put to it , which he cannot endure , to have his graces questioned ; that is a perfect signe of a hypocrite as any in the world ; he would have all men take it for granted : what , not I a Saint ? I that have been accounted a Professor so long , and now be questioned for my graces ? yea , soul , and be damned for it too : thou a soule that cannot endure to be reproved & I confess there be some waies of reproofe that would make a man hate reproote , when it is for things that are common , when it is for poor and vaine things , when done out of passion , and not done with care & tendernesse to a person and with the weight of the glory of God upon a man , it is hard for the best Saint to take a reproofe so ; but when there is faithfulness , and realitie to men , dealing with their soules , and purely touching their consciences , and risings of heart , and then cannot endure reproote ; I may say , if thou be not a hypocrite , or will prove one , there is none in the world : it is a signe thou art divelish proud in thy heart , and lovest corruption , and hast a lust thou art loath to

part with, and wouldst gladly cover in thy own spirit, thou wouldst live at large, and not have thy heart known to thy self, nor others ; thou wouldst live at large, thou lovest some corruption. A Saint desires to have corruption killed every day : Oh that I did ~~but~~ know wherein the flaw lies of my graces, wherein the mistake in my own spirit lies, he would be glad of it. Thou art a wicked hypocrite that lovest not a serious close reproofe, though it cut thee at the heart ; and then I would say this : that it is the perfect character of a Saint, if he can take in a reproofe in the sharpest manner from the sharpest tongue in the world, if it discover his corruption & strike at it, it is a signe a man is out of love with his sins , and wants a way only to be rid of them ; he is glad when it is made odious to him by any body.

math Fifthly, *The straine of hypocrisie, as to communion,* 2234 *lies in this, that a hypocrite doth inwardly slight and contemne Saints below him,* *and envy Saints above him,* 18.9. you will find it too true in the hearts of many : he slighteth first any that is below him , he hath a poor and low esteem of them, he is a poor ignorant fellow that understands not any thing of God , though it may be the breathings of that poor soule unto God are far beyond his:

he lives in himself, and any that are below himself are under some reflections of the inward workings of his own heart. Then he hath a secret envy against them that are above him, he lives so that he would alwaies be at one stay and frame, he cannot abide that any should attain more then himself, if they do, they are proud, or high, or vain; and if they do not come up to him; he thinks him a poor low professor, though his soule be groaning nigh and day after Christ.

Sixthly, Another traine of hypocrisie is commonly in this, that *a hypocrite is mighty censorious and prying abroad into other mens faults, and sleight and carelesse for the seeing to his own heart for the same thing, or worse*; this is Christs charge to the Pharisees, Cast out the beame, thou hypocrite, out of thine own eye before thou find fault with the mote in thy brothers; he hath a beame at home in his own eye, and he will not charge his own soule before God: he can see a little thing in another, charge him with all unsuitableness: but as to his own conscience, though he see many a desperate corruption in his own heart, he lets it alone, as if he never were the man guilty of them, Eagle-eyed abroad, Owle-eyed at home; take heed of censuring, else you had need

be very thorough at home ; it is a dangerous signe of hypocrisie , if you be not cunous at home : if a man be thorough with his own spirit, he may be thorough abroad. Christ gives it himself as a signe of a perfect hypocrite ; when *a soule shall see a mote in anothers eye, and leave a beam in his own.*

Seventhly , Hypocrisie lies in this as to communion with Saints, *that a hypocrite can not love Saints but of one size, one that agrees with him is his own humour and opinion ;* That you will find in the New Testament , the Pharisees could not endure them that were not of their own opinion , they would persecute them to the death ; so some men cannot endure any one , though of never so much grace and godlinesse , if they be not of the same opinion ; that is a signe it is not for holinesse or grace in any soule that you affect them.

In the eighth and last place, to adde no more as to this converse with Saints : *Every hypocrite hath his secret back door and veine with carnall professors,* though he have communion with Saints now and then , and make that his profession, yet he hath his private haunts, where he shews himself in his colours one way or other, some secret waies of iniquitie he hath with others , though he

he professes to be in communion with Saints, that will appeare, and doth appeare often, for still his vein lies that way, his humour lies that way, though his eye seems to be this way, there is the humour hid that way in the man, and there will be as familiar embraces among the one as the other when it comes, and as hearty kind of rejoycings with the one, as with the other. A secret wicked back door that they take, and they thinke there will be none to tell: Now they will be telling of the greatest experien-
ces, and anon in the greatest wickedneses, at least countenancing of them. I would now come to the third thing, wherein it is acted as to civill converses, and I shall show you

First, *That a hypocrite can put on any face* 24
according to any persons or times in the world; 19.24 among Saints be will be a Saint, and comply with them, among others be as sutable: he can take up any forme, so Religion be that that may cover all at last: for he fits his actings to his ends, which are various according to severall parties, and companies; and severall Societies shall have severall actings: he will be zealous if the times will admit it, he will be hot and violent, and if his company will not serve him to that, he will

will be as dull, as heavy again, put on a sober temper, and weare gray haires, be curious, and criticall, and serious in the Gospel; and this is very common, my Brethren, and this is the politike hypocrite ; there are hundreds of these in the world, they swarne up and down *England* at this day : men that have no more Religion than beasts, as to power and principles in their own spirits: turne every way and every where with the times.

Secondly, These men shew their hypocrisie in this , *they make Religion subservient to every principle of men, and every designe,*

Thirdly in converses about civill things, *he will wipe his mouth at small and little things.* A little oath sometimes , a covert lye, speaks very demurely, hardly gotten out ; (as it were) he can passe it by as his common infirmitie ; if he tell a little lye in a bargaine, spare me in this , saies he, to go to the house of *Rimmon* ; he will take his allowance though it be not given him.

Fourthly, *He studies perfectly to please men, and he is troubled more when he displeases men, than when he finds his heart unsutable to God.*

Fifthly,

Fifthly, *He cares to keep off scandal to his person more than guilt from his conscience*; no matter if he can keep off scandal though guilt lies fast.

Then sixthly and lastly, to say no more, *such a hypocrite as this in all his converses will meddle no more with Religion than may fit his calling, and his Relations.* As the King of Navarre said, he would launch no further into the deeps than he might come in again with the same wind, no farther then sight of the shoare; so it is with hypocrites, if such way of God be never so pretious and pure, I will not meddle with it, I must take care to my Familie, not to my soule; therefore the waies of Christ never come into countenance with such men till it be countenanced by the world, you shall never have them hot and zealous till the State have made way for them; you shall never have them care for Religion, where the power must be practised, till the State do it.

I have done in one word, that is, I bethch you take heed and beware of hypocrisy; it is that which is in every duty, in every act you do, when you act fairest you are in most danger of hypocrisy; when you thinke you are lying in the dust, you are not free from the most desperate hypocrisy; when you thinke

thinke you are weeping out your heart for sin, you are not free from that damnable leaven of hypocrisie ; when your contemplations are so high, as you think, you are abstracted from all the world, and the enjoyments of it, that you imagine you are upon glorie, yet you will see that hypocrisie is a secret spirit that runs through all your meetings ; it is such a secret thing that it will mingle with your best duties, and make you hypocrites in the very acting of them : Oh that men would but look to it, nothing like purenesse, sincerity, reality, inward integrity, to be true to God and my own conscience, to take my heart every day and cut it in peeces by a spirituall inquisition, and daily triall, nothing like it ; after every duty to aske my soule what is done, after every paryer to anatomize every petition againe, and know how it was in the frame and workings, and the answers and returns, and the blessed consequences of it upon my heart, nothing will do well else ; what dissection will it be, when an old hypocrite will be opened ? What that will be, none knows yet, what a consumed Lungs, & Liver, and Heart will there be strangely eaten out, and none knows how it comes ; the substance of the body will be well and liking, all

for the flesh fast and sound, nothing but the
vitals eaten, strangely eaten as with a moath
and Canker; It will be so with you, I be-
leech you fear lest it grow upon you: Be-
ware of hypocrisy, look to it every day, for
it is in every duty; and above all things look
after that clear, pure, sincere temperature,
and integrity of spirit in every duty, where-
by you may walke with God.

SERMON VI.

LUKE 12. 1.

Beware of the Leaven of the Pharisees,
which is Hypocrisie.

I Have shewed you in severall excercises
what the characters of hypocrisy is,
what they are in many states, how to
trace them in duties in general, in pray-
or especially, in communion of Saints, in
actings in the world, and civil respects.

But

But you may remember, at the first opening of the words, I told you that there were some sorts of hypocrites that did not much discover themselves, but must be discovered by truths of the Gospell that are propounded; they are not so conscientious want of integritie, as they are wanting principles; those we have most endeavoure to discover.

But in the second place I told you, som there are that know themselves to be so, at least they have secret conscientious check of conscience, yet go on in profession: would a little speake to them at present, and then make application of the whole.

There are many, I say, that know themselves to be unsound in their own spirits and yet go on in profession, and that you would thinke strange; and it is more strange to think a man should be a hypocrite and not know it than that a man should know his hypocrisie, and yet go on in it.

I shall in the opening of this shew you, First, That it may be so, and that it is often so, and most hypocrites shew themselves to be so.

Secondly, I shall discover how it can be that they can go on in profession so easily and freely as they do.

Thirdly,

Thirdly, Wherein their hypocrisie still lies. First, That it may be so, and that they do go so, I shall make it clear in these particulars ; and I beseech you observe.

First ; Take the common principle of a naturall conscience , which is enlightened , for every hypocrite hath an enlightened conscience) it is not so dull as it is in other men, unlesse it be after a long time of hypocrisie , but the naturall conscience of a man will tell him thus , that this is not right , you do not this according to the Rule , for there is a light left in a mans conscience , till God give a man over to blindnesse and darknesse ; there is a light will alwaies give a man a check , without there be some eminent thing to silence conscience at the present . As it was with the Heathens in the second of the *Romans*, their consciences did naturally accuse , and excuse them upon the common principle of that light of nature imprinted on them , This is not just , this is not suitable ; though they had not such written rules before them , yet there were such dictates suitable to the impression that God left upon their naturall consciences : much more an hyocrite , an enlightened hypocrite under the Gospell ; but a naturall conscience will tell a man really , and check him in

in a duty, and say, This never came from the
mover, this motion of yours did not rise
freely in your own spirit, this prayer was
but pumpr, it comes not from the foun-
taine, you had some by-end or other; d
you not aime at this or that, some appla-
or comfort to your selves, never mind
Christ? Conscience will speake if you
not judicially hardned: it will speake ver-
loude to a man, at least it will give a man
such checks as a man shall consider, and when
the checks of it conclude, that it is th
and thus with him: For look as it is with
the Saints under full light, and full evi-
dence; so it is with a hypocrite under the
enlightenings of his conscience: saies Paul
I have lived in all good conscience un-
this day, that is, walked according to the
principles of reason and Religion, accord-
ding to the light I had, lived in all good
conscience unto this day, never strained
conscience.

Now it is impossible for a man under
enlightening (if he have not a mighty secu-
frame of spirit, or wonderfull dexteritie of self
colouring his heart) but naturall con-
science will reflect upon him, and say, This
was not intended right though the action
was done, this was not so spirituall, no

so firmly acted before God ; you know you had your intention besides the rule. But when

Secondly , Take such a conscience under the Ministry of the Gospell, where there are characters given on both sides , where hearts are dealt withall seriously , and with abundance of clearenesse , where the desig-
nes to anatomize the spirit , to give characters
of a Saint , and give distinctions between
common graces , and those graces that are
barely sanctifying changing and transform-
ing the soule , and those that are common ,
and work not the image of God in the soule ,
if you have any light (as hypocrites have
abundance of light , otherwise they could ne-
ver play their tricks so as they do) it is impos-
sible but the heart should say , this is not
right , I find not this right in my own spirit ;
it is impossible they should lye under these
things and have no convictions , no checks
secretly that he is truly such an one .

Thirdly , He may by reflecting upon him-
self know it by his getting in his duties ,
he had nothing but that which he gets in
duties , when he hears how Saints get com-
munion with God in duties , how their
soules are taken up with Christ , what glo-
rious

rious enjoyments they have of God, in Prayer, and Sacraments, what glorious frames they find upon their spirits when they have communion, he knows he can hardly get from one duty to another ; the truth is, a hypocrite is the poorest, miserablest soule in the world : he never hath any thing but what he gets from hand to mouth, when he comes to dye he is a begger, nothing at all to live on, and he knows he never met with Christ so as to humble him and to lay him low, he knows when he heares other Saints speake of the Gospell, and the sweetnesse they have had in the sights of Christ, pardoning and applying his love to them : he knows he hath not these things ; when he comes to Chuaction he is as dead, and as low as may be, and as I told you, he is poorest and worst at last.

Fourthly, God delights to discover a hypocrite, he delights in that exceedingly, and commonly doth it, and laies it upon a man closely and wonderfullie by wonderful flashes of spirit, and God delights to do it.

First, Because it is a secret that none can find out but himself, therefore he delights to anatomize a wicked cunning, deceitful heart.

Secondly,

Secondly, God he delights to do it, because he loves to put a speciall marke upon them of all persons in the world, those that have deceived others shall deceive themselves : a he put a marke upon the first hypocrite in the world that ever was, that he changed his countenance. So that if you had no more, he take them altogether and you shall find, all that a man may very well be a hypocrite, and know himself to be so, and yet go on ; it may, it is very hard for a man to be long a hypocrite under the Gospell, but he must lye under the checks of it. But

Secondly, you will say, how can this be ? How can he continue in Congregations, in Churches ? how can he continue all this while and not be terrified, and not leave off all profession ? My Brethren,

In the first place, pray take in these things, by now it is the most deluding sin in the world, the and most pleasant sin in the world to a man, as men have by Art to imitate nature, they are mightily pleased with it to represent Nature in it, how men give up themselves and their studies, and are pleased with it ? there is nothing more pleasing to a man than hypocrisy, that he can turn himself at any time here and there, and evade all things that are laid upon him by the Gospell. (It is just as you

see with those that are your theives or culprites, that have a curious art and dexteritie to do it ; they will take a mans purse out of his pocket so exactly, that he cannot know it is done, but they are gone ; and when they come together at night, they rejoice, and brag who hath done the best feats,) so hypocrites cannot but know in their natural consciences it is against the rule , but there is abundance of pleasure in it to cheat themselves, and cheat others , till God work mightily upon them : for to imitate a Saint in every thing , and do it exactly, pleases a hypocrite, that he can delude others : when he hath been in prayer, cosened and deluded the best sort of men in the world , as have heard some say, they could delude all the Saints in the world, for that is pleasing to a man that nourishes his self-love , and that does carry him on to act , so as to be well thought of by others ; it shews a man artificiall man, that can thus and thus move up and down the world , and none see him, or take notice of him , all thinke him a blessed Saint . I am confident there is no sin so pleasing to a soule as hypocrisie is for it will have so many varieties of Artificiall motions laid before it to act by , that a man is not tyed to one or other , but

still acted in variety, and the sense of divine things is not on his heart at all, as I shall shew you in the second place.

Secondly, *he may go on in profession though he know himself to be so*; he may go on, because he knows not the nature and vilenesse of his sin at all, only sees he is not as he should be, and it is the same with other sins; he may lye long under a sin, so long as Conscience is not pressed on with an unreflible conviction, only a generall cold conviction is upon him; he sees that he hath done so and so, and he is so and so, but there is not any thing of the power of conviction upon his soule, for then a soule should not be able to stand under it, but cry out he cannot endure it; but commonly it is with hypocrisie (such a pleasing sin) as with other sins; a man sees the guilt by the rule, but not by the light of a divine conviction, strangely working in his soule and spirit, and so goes on as those did which the Prophet speaks of, *you lye and steale, and commit adultery, and yet come and appear before me*; they had brazen-faces for all that, they never felt the power of conviction upon their spirits, and if God should shew any man any one sin, he would never act that sin, but he would abhor the very sight of it; But there

are such poor common generall convictions
meerly from conscience; conscience hath
a power within a man, but it never stirs
with terror till God anew, as it were,
shews his sin, and his miserable estate by sin,
by a light from heaven, and so sets conscience
atrest aworking; God then gives it a new
Commission to charge his soule, he goes to
duty though he knows himself full of hypo-
crisie, yet he can go to duty as quietly as can
be. A man may know himself to be a hy-
pocrite and yet go on in it; because

Secondly, *He thinkes he shall weare out his
hypocrisie by his duties*, though he performe
them in it, though he contract guilt by
them: and most of his hypocrisie is in his
duties, and that is exceeding strange, but
it is most true, for a hypocrite thinkes by
his duties to weare out all his deceits; as he
colours his hypocrisie by it, so he hopes to
weare it out by it, he hopes it is a worke of
time, though he have a bad heart yet he
hopes to have a better heart, though he
never looks to Christ for it.

Fourthly, *He hath something at present
that he gets by his profession*, something that
is suitable to some end, some lust or other of
his own, and that keeps him up, notwithstanding
these generall convictions, I know

not how to call them convictions , they are so cold and poor upon a mans heart , but he hopes to get something , either applause of men to be a good Christian , or something to be thought of by men , or to get some peace of conscience , that the violence and desperatenesse of wrath fall not upon him . Aye , but ,

Fifthly , which is most of all , that I may shew you this ; *God doth judicially give up those kinds of hypocrites that have begun without him , took up a profession without any workings of God upon their soules , he gives them up commonly unto a reprobate mind , that you have so commonly named in the New Testament ; so injudicious as they cannot understand their own condition , but go on still , see no more in one condition than another . But that I may speake of Gods dealing with hypocrites in this way ,*

First , As , I told you , God delights to discover hypocrites , so he sends most judgements upon them of any in the world , and he discovers them commonly , either

First , By some secret giving them up , or withdrawing strength ; giving them up to some corruption , or withdrawing strength from them absolutely , that they find nothing of former strength at all : so he doth many

times with those that have lived upon parts, gifts, and endowments; it is ordinary for God to leave them, as you have it in John 15. they wither; the life and sap that they were wont to have is withdrawn, and the spirit is gone, so it is with many; and certainly, that is the Reprobate mind; taking away from the understanding that common light, that the soule shall only look after the outward part of a duty, but never know the life of it, never understand nor distinguish, when he is in a bad or a good condition. Oh! look after the impression and sense of the things of God upon your soules.

Secondly, The way that God takes to discover hypocrites, he gives them up to some eminent corruption to breake out to discover them; as it was with *Judas*, he had many gnawings of conscience doubtlesse, under Christ's Ministry alwaies and under Christ's eye, but he was never discovered till he gave him up to that covetous heart, that wicked corruption that lay most in his heart; then he was discovered presently, then thirty peeces of silver was enough for Jesus Christ. Either God gives them up to deadnesse, to be twice dead, that is, dead in their own hearts; the meaning is, they lost both their naturall affections, and the affections

affections they had on their hearts by common gifts and workings, they lost both, and now nothing takes hold of them; or else he gives them up to some eminent corruption, that all the world sees there is one never minded the Gospell, now it is broke out; or else

Secondly, as [to that head, *God gives them up unto a despaire*, which is very common, and that is twofold :

First, *Either secret despaire*, they tug in duties, nay by night and day, when they are prest in conscience, and they get nothing; go to Sermons and they find no blowings of the Spirit, no breathings at all upon their hearts, and so grow into a secret despaire insensibly.

Now there is a secret kind of intermission in Saints, but this soul goes on and never finds anything of God or Christ.

Secondly, *There is a terrifying despaire*, which sometimes God gives them up to, whereby they are terrified with the hideousness of the wrath of God, crying out they are damned, they are damned, and they never commonly get out of it: you never hear of any hypocrite in the Scripture that ever got out, when God laid a charge upon him; because God would have soules walke so

purely and clearly with him in all their du-
ties.

Now as you see how he may know him-
self to be thus, and yet act ; so, see the na-
ture of hypocrisie ; and take it in short.

First, though he know himself to be a hy-
pocrite and to be unsound, yet he is loath to
have it said so, or have it discovered, he can-
not abide that, he would not have any one
thinke so, though he knows it himself, but
yet will not walke so exactly as he could ;
so it was with *Balaam*, *Num. 21. 22, 23.*
all along : how gladly would he have gone to
curse the Israelites ? but God would not suffer
him : though he knew he was a most wicked
notorious hypocrite, and a witch too, yet
how would he pretend to *Balack* he would
go to God ; he would have gladly done it,
but God had a mighty check upon him : it
it was a Prophecy to all the world, how all
dealings with Saints should be, though he
spoke good things, and he could not but
speake them, yet he would gladly avoid
them for the mony, and still he had an over-
awing of God upon him : So it is with
many hypocrites, though they know them-
selves to be unsound at the heart and bot-
tome, yet they would have all thinke well
of them : what they want of integrity that
they

they would make up in the handsomnesse of their deportment and cariage up and down the world.

Secondly, Though he know himself to be an hypocrite, yet there is noke will be more censorious of hypocrisy in others, even to poor Saints; but that is a common rule, he will be severe in the censuring of others, and he may think by that, that others may thinke him far from hypocrisy.

Thirdly, Nay, what shall I say? in the third place know this, though he know himself thus to be in that condition, yet he never strives to root out the wickednesse of that frame out of his own heart, but to smother it, and cover it, and palliate it from the eyes of men some way or other, not to destroy it in his own spirit, but smother it, so that he may look Saint-like still; but a gratiouse heart, as soon as it discovers hypocrisy, as he sees the straines of hypocrite in his heart, he looks to root it out as soon as it is discovered. But to speake no more to that, let us now come to the application of it to all our hearts.

First, If this be so: I beseech you once again to put your hearts upon the serious consideration, and examination of your own estates; what are you? Now you look well,

well, come to hear, you are not in sight so ugly, what are you within? Have you not strange straines of hypocrisie, if you be not hypocrites? I beseech you look seriously to your own hearts: this is the end of all this discourse, to put men seriously upon the triall of their own spirits, that they may not be unsound in the Gospell, that they may not have a rotten spirit within; that the liver and lungs, and heart be not corrupted, whilst they deal with the great things of the Gospell; that is, that the faculties of the soule may be purelie acted to God; there are more hypocrites now in the world, than in any one Age since the Creation. It was a hard thing to pick out one former lie; but God will shew many of them in these daies: he is a trying the world, and as he goes along he will try spirits most. Oh, you have trials under the Gospell, you have got a clearenesse? Can you say you have a glorious inward free-
nesse with God? Oh, what use have you made of the Gospel? Have you inward glorious incomes of God from the breathing in of divine frames in your actings towards God? Let me ask you but these common questions.

First,

First, Cannot you find some time to play with your sins sometimes, so they bite you not, and sting you? Cannot you take some recreating times for your sins and corruptions? Pray you consider of it; a hypocrite doth so: he dares not make a trade of it, but he will make a recreation of it now and then, he loves that he dares not practise; you can now and then play with your wanton thoughts as long as they do not fly in your face, you can delight your self in your secret wishes: Oh that I were at it. Look to your own soules. Nay, what is this Religion that men speake of? do you find such kind of things in your hearts? he that can play with sin for recreation, can joine himself unto sin for delight, and to be one nature with him: a Saint hates appearances, he cannot endure the thoughts of it.

Secondly, Are there not some sins, you call little sins? and some duties you call little duties? and some duties that you never lay upon your conscience? Look to your hearts in that you are never humbled for the commission of sins, or the omission of duties, it is a dangerous symptome of hypocrisy. A hypocrite will be sure to make distinctions in the Gospell, there be some secret workings up of corruptions, and sins,

as vanity of thoughts, distraction in duties, in
and secret risings of corruptions, and desire now
in a mans heart which he never chargeth his
conscience withall, and some duties he ne
ver laies upon conscience, so long as he can he
passe thorough the maine body he never
cares for the speciaill circumstances of the
Gospell. A gratioues and upright heart saies
Shall I call that little , that is against the
glory of an infinite God? It is the obiect
makes the sin great, not the act : this do
tie hath as much authority upon my heart
though never so mean, though but to wash
a Saints feet, as to offer the greatest sacri
fices before the eyes of all the world.

Thirdly , Let me aske you this , *Are you
not afraid of trialls , and to be thoroughly dis
covered to your own hearts ?* Do you not en
deavour sometimes , if possible , to evade
the strength of a conviction , and *the* strength
of a word from God that is laid upon your
hearts , afraid to looke into your own hearts
and see your spirits , to be discovered to your
selves ? do not you many times hush con
science , and say , Be quiet conscience , stay
a while ; to your own consciences , I will be
better , I will strive against it , I will not
be thus and thus carried away ? do you not
find these things ? A dangerous symptome ;
a hypocrite endeavours to evade the autho
rity

s, by of the Gospell, he is afraid to abide the power and the glory of it ; if he cannot find sufficient prudentiall considerations enough , he will get spirituall pretences, he will be sure can he evade conviction he will do it, that is every dangerous signe. And again,

Fourthly , Examine your own hearts, is there not some of the fat of the Cattle of the world up, (to allude to that of Saul, for he was a hypocrite) in the going on in your duties, deserved? Is there not some Agag for honour sake you would keep up, 1 Sam. 15. had over that place at your leisure : God bids Saul slay the Amalekites , destroy them all in the third verse ; yet he reserved an Agag, and the best of the spoile: here was the discovery of his wicked heart , he could have sacrificed some of the fat things , he had a mind to triumph by Agag: he thought he was too much to destroy all those things , though God gave a peremptory command to destroy all , I will sacrifice them to God to make an atonement, only reserve some of the best to carry to my people in triumph , that they may see the out-goings of God. That lost him his Kingdom & discovered his hypocrisy not of any act : he had a secret lust to honour himself by it. Have you none of the fat of your corruptions? Have you never a lust laid up? Is there never a corruption that

It is a dangerous signe of hypocrisie, if man have any thing that the word of God saith is not the mind of God , that he serves in his heart without utter hate . Well, look to it I beseech you, and especially look to that of the triall of your spirit whether you can be willing to be tried : for you shall find a hypocrite will appeale to God and his conscience, but he cannot endure to be tried by Saints , he will appeal to God if it be not so , yet he cannot endure to be put to it , to have his heart ript open . Nay, it is very common to say, God know my heart , but if you come to try his heart and say, How can this grace stand with the corruption, he cannot endure that, he will hate the thoughts of it. And if you do him about his estate , you must not debate it with him, but you must take it for granted else he will try your graces as well as yours his , and question your state as much as yours his : And then if he be put to it at last as to triall of his own spirit , he will say all with a whining confession, and that is all you will get of him ; therefore look to yourselves as to these things.

In the second place, I should now have come to have prest on the exhortation of the Lord Jesus ; Beware of hypocrisie, you that are Christians, you that are reall Saints shold beware of it, and so to all sorts of professors, take heed and beware of it; & have shewed you these things, to have opened the nature of it, and the hideousnesse of it.

And first from the danger of it to your soules : it is the most dangerous sin you can have in your soules, and that, First, because it is *the last reserve*, it is *undiscernable*, a man must search as with a Candle that finds it out : as the Jews were to search for the Leaven with a Candle, and then curse all the rest. It is a close sin : indeed there are some actings of it, that are very grosse ; but as for spirituall secret hypocrisie in duties, compare them with actings they are exceeding close and undiscernable in the soules of men ; a soule must dig very deep, and be very observant and have a warch over his soule every moment if ever he would try his heart ; it is so close and so cunning, that a man will hardly beleeve it is there, there is such a hidden motion upon a man, that he cannot tell how it comes.

Secondly,

Secondly beware of it : *It is infectious*, it is of a dangerous infectious spreading nature, it will be over all the faculties on a sudden: it will represent you all kind of glassesthat can be possible ; it can in the morning give you one glasse to look in , at noone another glasse, and in the evening one different from both ; Take one part of the Law, you shall see your selves in it very fair, it spreads over all: it will, it may be , begin with your understandings , and give you strange sights and apprehensions of God, then come in upon your affections upon a sudden , and worke them to this end , and that end : it will kisse and kill at once; looke to it, for it is the most dangerous sin of any in the world in a mans hearts.

For if the soundnesse be gone from a mans heart, what will he do then ? A man cannot act like a man when the substance of the soule is gone, he cannot act, neither Scripture , reason , nor his judgement, but a particular close humour.

Thirdly, beware of it: *It is the most inconstant in its motions, the most various in its representations, so many habits , and so many formes it will appeare in to you, and alter upon every occasion ; that it is impossible, unless a man be given up to try his own heart,*

heart, to find it out: A heart, and a heart: you shall have a fair heart now, and a wicked heart anon: come and talke with a Person now, and you shall find them in a good frame, so as if they were commanded by the power of it; come an houre after, and you shall find them in a wicked damnable straine of spirit, speaking like mad men, this is most common: especially come to talke with a man privately, what a abundance of ingenuity there is: come to another action, and at another time, and he is not the same man. Hypocrisie will appear, and this is the misery mens soules are jugled to hell, put into so many formes, they know not when they are right, know not what is the reall complexion they should have in the Gospell, it is so various and so cunning: it juggles a mans soule to hell.

Fourthly, *It is the most odious thing to God of any, it takes his name in vaine most of any,* it is against his simplicitie, omnisciencie, his puritie, God hates nothing more than this state, therefore he sets himself against hypocrites of all sorts of people in the world.

I should have come to have shewed you how to avoid it, what are the speciall remedies of hypocrisie, the speciall things to keep a man from the evill of it, the way to

preserve a man from this dangerous sin : but I would not leave some poor soules without some kind of comfort ; all this while many will say , Alas , I am the man , I am the woman : certainlie I have been a hypocrite all my daies . I would only speake a little comfort to such poor soules .

First, know this: Jealousie of thine own heart, and severe inquisition into it, is a good hopeful Character that thou art far off that condition.

There is a twofold jealousie that therefore you may not be deceived .

First, A jealousie on probable groundes, secret and close symptomes, and hints from ablings, which may teach many a soule that hypocrisie may have place in his heart; for I find this and that when I come to look on the whole straine of my life, I have not my heart so carried out in spirituall things. I never minded this and that in my actings: this is a jealousie that may consist with the knowledge of hypocrisie.

Secondly, there is a jealousie that ariseth from feare and care lest I should be such an one from the hatred of the thing: thou seest the vilenesse of it, and thou seest thou can never be quiet till thou hast the clearnesse of integritie made out to thee: that is good, that is sweet: none more apt to con-

sure a Saint than himself ; you know when Jesus Christ made the question about his betraying, the hypocrite spake last, never spake till he was put to it ; every one said at the Supper, Lord is it I ? Is it I ? Every one had rather dye than hear that word spoken ; but when it comes to *Judas*, he was forced to it at last, and yet he would not confess it ; but when the conviction lay upon him, and he must needs be under it, then he went out, and that was all you heard of him till he hanged himself.

Secondly, To comfort poor soules, they have no reason to conclude themselves hypocrites, when they are glad, if God by any meanes discover and destroy their hypocrisy whatever way it be : for there lies the weight when God shall be blessed for discovering a mans heart to him : take this for a rule ; if a soule can rejoyce and blesse God for his convictions of sin, as for his comforts after conviction, it is a signe of a most blessed glorious spirit ; though the sight of hypocrisy be the ugliest sight in the world, yet when he sees it, he blesseth God for it.

Thirdly, Never thinke thou art an hypocrite, if thy heart is set against the nature of sin, and pursuest the enjoyment of the nature of God, whilest thy heart is set against the

nature of sin, and followest on the nature of God, that is, to be really possessed with a substantiall enjoyment of God, when the very nature of sin is against thy heart, and when the nature of godlinesse is in thine eye as to enjoyment, to be fully possessed with that,

Fourthly, know this too : *Never say thou art a hypocrite, when no outward act can content thee, though never so glorious ; without thou hast an inward frame according to that act, according to the inward spirituality of the Gospell, if thou lookest to have thy soule in a frame to thy duty, thou needest not fear hypocrisie.*

Fifthly, *While thy soule is as much troubled for omission of thy duty as for commission of thy sin thou needest not to feare that thou art a hypocrite, while thy soule is as much troubled for omission of a duty, or an act of faith, or closing with Christ, or of any outward duty wherein thou hast enjoyed Christ, as for commission of sin, thou needest not fear thou art a hypocrite.*

Sixthly and lastly, *thou needest not feare thou art a hypocrite whilst thou barest thine own strength in thy duties as much as an outward act of sin, or the most distemper of thy spirit, or corruption done in the wickednesse of thy*

thy heart; I speake only this, a little to divert the thoughts of poor soules that say, I am certainly under this frame of spirit.

But look to your own hearts every one, if you find all these, or any of them in any life upon your soules, you are free from that state, but if you find not such an universall opposite nature to sin, but a frame to sin against God, if you find not such constant pure frames in your own spirit as to principles, intentions, and ends, you will never be able to free your selves from such a state and condition.

L 3 Sermon

SERMON VII.

LUKE 12. 1.

*Beware of the Leaven of the Pharisees,
which is Hypocrisie.*

I Have endeavoured in many excercises to open to you the nature of hypocrisie, and have told you the sorts of hypocrites that are up and down the world, and in Churches: Now in the latter daies they grow more glorious than ever, therefore Christs exhortation had need be more pressing; formerlie hypocrisie was coarsely cloathed, could hardlie srep out among the Saints, they were so prying, and so cunninglie carefull to observe the dangers of the Devill, in times of danger and persecution: Now when the Sun shines, faire daies again, Religion seems to flourish in the outside of it, and there is a benefit by the name of it, men will be very glorious in hypocrisie: and if ever there were need to preesse Christs exhortation, it is now upon all sorts of men and professours: Among his own disciples there was one among twelve, he bids them beware,

beware, take heed: It is a good caution for them all. Saints are subject to the straines of it many times, without they have an abundant care in their own spirits.

Therefore that I shall do, is still to preesse this exhortation upon your hearts, that it may take some weight and impression: for beeleeve it, however you look upon your selves, or whatever thoughts others have of you, we had need to tell you to beware of hypocrisie; the better you are thought of, the more danger. And you may remember the last time, first I told you, you had need to look to your own spirits concerning this sin, because of the danger of it in its nature and workings.

Secondly, because of the ugliness, and vilenesse of it. Of all other sins in the soule how it is that which is perfectly against the nature of God, his holinesse and simplicitie, his faithfulness and realitie to the Sons of men; how it is that that makes a man like the devill most of any sin: he will beeleeve, and is convinced of the things that the Gospell speakes of that they are true: but here lies the greatnessse of his wickednesse, the cunningnesse of his deceit, that he sets up an art of deceiving in the world, to deceive the Sons of men that they should not beeleeve the word of God: there is none

like the devill; so perfectly like the devill as hypocrites, *I have chosen you twelve*, and *one of you is a devill*, none is called a devill in Scripture but he: and there lies the sutablenesse that he is a lyar, and hypocrisie is a perfect lye in the soule.

Then I shewed you the uglinesse of it likewise, that it doth indispose the soule to every thing that is good, when one is in the best frame, as it were; that spoiles all, it is of a poysonous nature.

I shall go on to shew you what is that you must continually looke after, if you mean to beware and prevent it as the cure and remedie of this sad condition.

Therefore first, as to the generall, and as the maine thing, if ever you meane to beware of hypocritie *you must principle your hearts*, and furnish them with all the graces of the spirit, you will never be sincere else, you will never be sincere till you have all graces, and the workings of them proportionable in your souls and spirits, *Ephes. 3.* he begs of them to go on, and *this I pray that your love may abound more and more in all knowledge, and in all experience*, that you may be able to approve the things that are excellent, that you may be sincere, *Phil. 1. 9.* A man must have all judgment, a discerning eye, for

for sinceritie doth not lye only in the intentions of men, but in the reall workings of all the frames of the soule, of all the graces as they are in the heart, when a man can approve the things that are excellent, that is, he can judge them, and try them, and act them as they are discovered to be truths, that is sinceritie: for sinceritie is not so much a distinct grace as a result of the harmonious workings of all graces in the soule: there must be a rectified mind to make a man sincere; for it is not a good intention that will make an action good or you sincere in any action, but as it flows from inward real frames and principles that are suitable. Peter was an affectionate man, and he said to Christ when he told him of his sufferings, Spare thy self, do not go and suffer: he did it out of a good intention, but he was rebuked for it, he had a clear intention, would not have the least hurt come to Christ, but it was against the design that Jefus Christ came about, therefore he said, *get thee behind me Sathan:* It was not that sincerity, therefore the Apostle saith that you may be sincere: Oh that sincerity of soule? it lies in these two things; that you may be sincere, you must be able to judge and approve things that are excellent.

First, *ειλαργία*, it signifieth such a strain as is without any mixture, hath no composition of any forraigne thing in it, when every thing is pure in its native colour, you must prove all things, be able to try all, and have a judgement of them : that you may be so unmixt in your actings, that you may have nothing at all of the corruption of the world in it; for we commonlie in your duties mixe our own ends, and our own interests, and engagements in the things of God: and what-
ever the intentions be, yet if there be any such mixtures, you are not sincere ; though you may thinke you do well, and are very exact in the Gospell, yet you cannot be sin-
cere, whilst there is such a mixture in your principles and ends, 1 Cor. 8. A man is not sincere when there are any mixtures, when a man is carried on by inward moti-
ons of sin : Now, I confess, there will be many mixtures, but there are mixtures in intentions, and mixtures in principles, and ends : and these are dangerous, for a man cannot be sincere if these be predominant over him. As if I go to God, if it be not to glorifie God, and to have communion with him, having the highest end, and do not act from a spirituall principle of holy love to him, and his glory ; if I have any mixture

in my intentions, though other things may come in accidentallie, yet if they be incorporated in the principle, then I am not sincere.

For to make up that sinceritie, a man must have that spirit of sinceritie that is pure to act from God to God, from the Spirit unto Christ. Now here is a pure way of acting, when the soule sees what its own strength is, casts it out, lies at Christs feet, is caried out by the assistance of Gods spirit, will not have any thing but the strength of Christ, when the intentions go along together with the acting of these things; when there is a pure intention, that I fix my eye wholly but on one object, for there be many considerations that come in accidentally, but the eye is fixt upon one object; I must have Christ, and my soule is working after him, and there I center my heart, that is sinceritie indeed: so we should receive the sincere milke of the word, that is, that milke that is unmixt with the corruption of men, the sincere milke, 1 Pet. 2. Therefore look to your own hearts, if ever you mean to avoid hypocrisy, you must be sure that you keep from mixtures, mixtures of unsound principles, and ends, self-love, self-ends: take heed of the aire of the world, lest that come

come in and fill your sailes in your duties
take heed of any thing that may mixe with
your principles, and your ends ; for in act-
ing towards God , you cannot act purelie
but you must act from single and entire prin-
ciples in your hearts , and clear apprehen-
sions of the object , and the end : And
however you may conceive you act evenlie
and your heart is not feigning to be so in
duty ; yet if you be not carried out in such
heavenly harmony of principles and incli-
nations, and your ends together , you will
never be found to be sincere in the Go-
pell.

Secondly, the word signifies *that cleare-
nesse, that perspicuity that should be in a man-
soule in all his actings* : so saith the Apostle
that you may be sincere, the word significat-
eth a clearenesse , as when a man is under
the judgement of the Sun, as under the Sun
shining on a mans spirit , you will hardly
avoid hypocrisie till your consciences be un-
der a light , and a brightnesse of the glo-
ry of divine workings upon your hearts : for
when your conscience lies under darkness
and guilt as to the testimonie it should give
you will still have shiftinges off of hypocrisie
from your spirits, to take off the weight and
misery off from you ; but the Apostle would
have

leave you, to be so cleare in your judgmente
the Gospell, as if you were to be judged
by the Sun it self, it should be found that
there is nothing but sinceritie : a fair testi-
mony in every dutie, that inward whitenesse
a mans spirit in a dixie, that it is not
mixed with any bribings from without, nor
quiet evasions from within. And that shining
from the conscience is so bright, that as the A-
postle saith, this is the testimony that we have
of our consciences: A man shold
be so clear in his own spirit if he meant to a-
void hypocrisie, that if he were to be brought
to be judged before men and Angels, he
ighthave such an inward brightness in his
own spirit, that he might be comforted and
refreshed in the sight of it.

For you find this commonly take hypocrites
the time of convictions, they have no
simonie of God at all: Now take a sin-
cere heart, though he be under conviction,
there is such a light that he judgeth there
sinceritie in his own heart; convince but
hypocrite of one thirg he can give no ac-
ount of the other: all comes in upon him,
and challengeth him, for he hath no bright-
nes within, that will testifie to his soule
a dead lift; when conscience accuseth,
but nothing to excuse in his conscience
from

from the clearnesse of the acting of true principles in him : I beseech you , if ever you mean to avoid hypocrisie , be sincere and if you will get sinceritie , you must have all these graces clearelie shining and working in your own spirits , for you will be hard to it to get sinceritie while your principles are darke and not even ; if you find not your principles and ends meet together and your eye is singly set upon the Lord Jesus , and your hearts set for the glory of God you will not have that inward plainesse in your own hearts . Though the nature of sinceritie lies much as to these two things .

First , the clearnesse of a mans principles and unmixtnesse in them .

Secondly , a plainnesse and ingenuitie in the actings of them ; from these two floweth that which we call that sincerite of spirit . To be free from sembling ; and faigning of things , when I am not minded so when I am without impuritie in my motions as to what I act : though there may be hypocrisie in some other things , yet there is not in those maine things . So the first thing I would commend unto you if you would avoid hypocrisie , is to furnish your selves with all spirituall graces of sincere

sities, that you may be justified before the Sun, that as they say of the Eagle, they try their young ones by the Sun, if they can endure the sight of the Sun, they are then true: so you, if these things will endure the Sun, and the light of God, then you may say you act sincerelie.

Secondly, if you would avoid hypocrisie, lye alwaies under the dread of an omniscient eye, this is that that men are discovered hypocrites by: they know not what the sights of God are, that all-seeing God, if I thought God did look into my heart, and did see me, it is impossible I should then go on in a way of sin and deceit to deceive my own soule, or to deceive the omniscient God: Hypocrites thinke in the generall that God sees all things, but they lye not under the dread and awe of an omniscient God, no grace keeps a soule so much from hypocrisie as the feare of God, the awe and dread of God seeing into a mans heart; for though they be close to others, it is transparent to God, he sees all the cunning of thy spirit, and veins of thy soule, how thou dost delude thy own heart, therefore if thou wouldest be found, look after that, the feare and dread of God: Remember, what it is for me to be well thought of by others when God sees

it not so, the omniscient eye knows I have
a secret cunning heart for to deceive? He
sees me, though I speake fair to this and that
person, yet God knows I am wrong; he
knows I am lying, when I speake a word,
though others know it not: Oh, if the eye
of God were but thought of by men, if we
thought we had a divine presence with us,
Whither shall I go? if I go to heaven thou art
there. Psal. 139, if a soule were under this
consideration. Whither shall I go from thy
presence? I may carry this sin, closelie and
secretlie, yet the eye of God is upon me,
the Lord sees me: I had better all the world
should see me than God, for he discovers
me from the bottom: So much for that.

Thirdly, If ever you mean to avoid hypo-
crisie in your own spirits, *be alwaies consider-*
ing the vanitie of this sin of all other sins: A
sin which there is no profit in at all: A hy-
pocrite takes as much paines for all his cun-
ning deceits as a Saint for all his sincer-
tie; for a man to act as a King upon a Roy-
all Stage, and the next moment he is in Rags,
not a bit of bread: so here, a hypocrite, take
him out of his duties, hath nothing to live
upon but what they shirke up and down the
Gospell for, and that is so miserable and so
poor a life, that they would give over the

waines of Religion, if it were not for shame ;
and when a man considers old age is com-
ming on, there is a day of darknesse, a mid-
night hour that must be upon my soule, God
will one day take off all this disguise, I am
well thought of by others now, but what
shall I be then, there is a night upon me,
but there is a day upon others, and that
which is the day of the Lord to others, will
be a midnight to me, and that will be the
time of the discoverie of me to be miserable.
Better a man had never gone on in such a
hood, and have it plucked off, and to see
such a ugly face : Oh , what hideous cries
will one day be ! Oh, that I had never made
use of the name of Christ ! Oh, that I had
been through with my own spirit , that I had
ever deceived my own soule , that I had
nown what my condition had been before
played with the Gospell, and dallied with
the things of Christ ; I beseech you consi-
er, to be cloathed in' darknesse after you
we seemed to be cloathed with the bright-
notions of the Gospell, it is a vain thing ;
man gets nothing at.all, lives upon the
te, what men say of him, the good
oughts, and good words of men, there is
; for he hath nothing from Christ as to
enjoyments of the Gospell in his own

spirit, and is not that sad? Againe,

Fourthly, Look to beware of hypocrisie
for it is a dangerous thing if it go on to a height
hypocrites are seldom converted under the
Gospell, the reason is, they weare out of
those principles they knew; they curse them
selves under the Gospell, they have heard
over and over again the same things, and
they make little of them in their own spi-
rits; God seldom converts them, on
that conviction that is commonly upon them
that are hypocrites, is to shew them that
hypocrisie to be their miserie, whereas in
others the time of their conversion is the
time of their conversion: When God comes
to profane men and strikes them home, it is
commonlie to convert them, but as to
hypocrite, it is Gods time to shew him his
hell and misery, and how he hath out-run
his glasse, and pass'd the day of the Gospell.
Oh that thou hadst known in this thy day the
things of thy peace, but now they are hid from
thine eyes: God loves to make such perfect
examples to the world, if they get a break
at the last day it is well. Therefore looke
to you that begin to be formall, and to play
with your convictions, and take them off
now and then, dallying with the Lord, looke
to it, it is thousand to one if ever you
convert

converted ; that, that converts others, condemns you, And tremble at this, that you should live under Ordinances and discoveries every day, and yet be no better ; if you escape long without thorough improved convictions upon your hearts, it is a dangerous symptomme, it is a thousand to one God hath made but an essay upon thy heart. Where did you find that ever God convinced a hypocrite up and down the Gospell, that was profest one, if you look through the whole scripture, but he left his marke upon them, all daies of their lives ? It is a dreadfull thing ; yet grace is not bound up, it is not limited at all , it may be God may shew more riches of grace upon some soules , but is not usuall : therefore if ever you would be scared from hypocrisy take heed of that ; when a man comes to dye, and should come last to refresh himself with the thought that he hath served God faithfully, and sincerely , and finds no comforts of all his duers and enjoyments ; then to be convinced that he hath been one that hath deceived himself is very terrible; when he should have plied eternallie, then to have that time of remeies of his everlasting ruine ; God will, looking some time or other to discover your vertues, and it may be that he will discover them

them and you shall not be better, only let
the world know, and your own heart
know what you have been, and leave a se-
cret deadnesse for ever upon your hearts, o-
fry in the wrath of it all your daies, as you
go up and down the world, consume you to
nothing with the sense of wrath; Oh prize
a sincere heart, and prize opportunities
and take heed of puttings off, and delaying
time, and being carelesse of what you are
about, for that is the trick of a hypocrite to
put off, and thinke it will be better, and hug
himself with some considerations, that time
will be otherwise, take heed: the day of the
Lord will be a day of blackness. And that you
may be further set against the nature of this
sin: (for that is my design) I beseech you con-
sider the hideous doom upon hypocrites, the
last doom upon hypocrites: when Christ will
speak the uttermost of misery, he saith, he will
give them their portion with hypocrites
they shall burne in the hottest fire, they and
the devils together shall be companions in
the uttermost wrath, the subjects of the
infinite wrath of God, they shall be more
enlarged for wrath, for they are vessels fitter
for wrath, you know, as the Apostle speakes
so prepared, so enlarged for wrath; so is the
soule of a hypocrite that hath lived all his

daies in darknesse and blacknesse , only restrained himself as to outward acts : but he is fit for wrath , he hath laid in such treasures there , that he is every day treasureing up wrath against the day of wrath , that he will be forced to take in the thoughts of wrath , because he hath sinned against the greatest prize , and opportunities , & advantages of the Gospell : Oh , therefore that you would fight your selves out of hypocrisie , (if you can do nothing else) and formalitie , and mixt frames of your spirits ; scare your hearts with the day of judgment , with the sadnessse time of the doome , with the miserie of the condition .

Secondly , If ever you meane to be free from hypocrisie , you must through with your spirits night and day , sound them to the bottom , let your line be long , let it down to the bottome of the Well , give conscience to speake in the autorite of God every day upon your hearts : beg of God to try you , and search you , as David said : Go every day to God to search you , and be glad , and beg of all the Saints to remember thee , for there is demons of hypocrisie in every one of our hearts , never come off viewing of your spirits till you have discovered something or other : is there ever you would be freed from hypocrisie

you must do this; alwaies keep a nacion
watch upon the secret parts: be not afrai
to look into your own hearts, but ask eve
ry motion what it comes from, whiche
moves; try every thing in your own spirits; le
not any motion go free unexamined in you
own soules, but have a severe censure of it
no dutie but have a jury on it; look into the
maine frame of your spirits; try your prin
ciples and intentions first, try your motions
observe your ends, and how you attain
them constantlie; if ever men would be si
cere and free of hypocrisie, they must be
thus spirituallie severe to their own soules
it is wholsome severitie, it is blessed; it is
the sleight common dealing with our spirits
(that we are formall and cold) that make
so many deceits in mens hearts which lodge
so secrelie within; we do not go to purpose
with the search of our own spirits, chal
lenging our hearts in every duty: we ought,
confesse, to be carefull how we question the
motions of grace in our hearts: But a watch
ful Saint, if he will cleare himself of hypocri
sie must be eying, and prying into every thing
that he doth: observe his setting out in his du
ties, the carriage and fraines of his soule, ob
serve the tyme afterwards that he is in; for hy
pocrisie will get up upon a sudden into a man
hearts,

heart, and a man will think himself to be an hypocrite presently if he be not thus strict and wary; so that if you will lay all these to your hearts seriously, it may be a pretious meanes to keep you from the danger of this leaven, though it is impossible for to cure it, but only as you grow in grace, and get found and sincere principles in your hearts. So much for the second.

Use 2. However let it be a word of comfort unto some poor soules, that have all this while been harkening after hypocrisie, charging of their own hearts, for I would not let any soule go away but with some refreshment. Some will say, I see so much hypocrisie in my own heart, that I cannot but thinke myself one that never had any grace, or soundnesse in my own spirit: I know not what to do, or what to say to mine own heart; consider, I say these things.

First, know, *it is good for thee to have thy hypocrisie discovered*, it is a mercy to thee, and a favour of God that he will shew thee thy inward parts, that he will discover the secrets of thy heart, whilst he lets others go on in that estate, and never knows what is within all the daies of their lives, only mind outward acts: this is so far from being a discouragement, that you should blesse God

for it, that he hath been pleased to shew thee thine own heart, the straines of hypocrisie in a duty; God might have left thee to go on, and thought thy self what thou art not.

Secondly, Remember, *the more thou discoverest the secret workings of hypocrisie, the more it is a signe thou growest in grace*; for this is the great end of grace, as by the incomings of it to kill sin, so for to discover sin, and the secrets of it: the more spirituall any heart grows, the more he grows in the inward sights of his own heart, the more he comes to be acquainted with those spirituall kinds of wickednesse in his own spirit: And be not therefore troubled at that, poor soule, for it is rather a signe of thy grace than hypocritie, than of any other impulse, because God doth still by degrees shew thee thy own heart, so long as thy heart is against it.

Thirdly, be not discouraged by the sights of hypocrisie *as long as thou findest a sincere heart from the discovery of it*: that is, *so long as thou lyest in wait from the sincerity of thy heart to discover it*, and likewise berailes it from the sincerity of thy soule; know that it is a true signe of a sincere heart, he lies in wait to discover his hypocrisie, he laies himself in secret observances continually

ually to spy out the cunningnesse and de-
ceits of his own heart. For you shall find
those signes of a sincere heart.

First, This will discover a sincere heart,
that I may comfort a poor soule, though he
may have hypocrisy in him, yet he will be most
impartiall to himself when once he finds it out,
it may be he will be charitable to others, yet
he will be severe to himself; if he find out any
hypocrisy, he will be sure to fall on it with all
detestation, he will charge his own soul, as if it
were a damned soul, he will rather lay too
much weight upon his conscience, lay it too
severe on his own spirit than any way excuse
himself; but hypocrites will deal gently with
themselves, if they have not an excuse at hand,
they will not lay it home too much to heart:
but a reall Saint will say, Oh, wretched
man, Oh, thou unworthy heart, that
should live so long, and have so many advan-
tages to kill this lust, and art thou alive yet?
Thou shalt never escape more, I will follow
thee night and day with prayers and teares:
It will not say, it is my infirmitie, it is my
ailing; but it will call himself a wretched
man, a heart and a heart, therefore look to
our own soules as to that, and com-
fort your soules any poor heart of you, that
though you find hypocrisy, yet you deale
everely with it.

A

A second Character of a sincere heart is, though he have hypocrisie in him, he is most jealous of hypocrisie: when he finds his heart most calme, and faire, seems least checkt in conscience, hath most respect from others, oh then he is most jealous lest there be some deceit, he is alwaies looking at bottome, alwaies afraid through a spirit of care and holy jealousy within him, alwaies afraid lest he be deceived, and when his heart seemes to be so calme, so faire, any body would thinke his soule to be in a blessed frame, and a man himself can see nothing upon himself at present as to present actings, yet then he is afraid of those things that give most advantage to the actings of hypocrisie.

The third Character is, though he have hypocrisie in him *he loves to be strongly dealt withall, he counts the discovery of his heart to be a pretious meanes of the saving of his poor soule:* Oh how glad is he to see his own heart, and his hypocrisie, so he may but find it out to kill it, and go to God against it, making it the burden and mourning of his soule, he loves to find it out, he cannot abide any pleasing words to him, unlesse Christ speakes them, he cannot endure, that though he have abundance of hypocrisie, yet will not for all that give any countenance

nance to it, but earnestly rejoices to be throughly dealt with.

Fourthly and lastly, though there may be hypocrisy, yet a sincere heart will stand upon a true account, he cannot endure to have any one to commend his heart, he would not be accounted more than he is, he loves to be ashamed, he cannot abide others to advance him in their commendations of his heart, that he sees so much hypocrisy in: so that I say, let this be a comfort to you if you have no more.

But as to the sincerity of your heart, that you should deale with your self, and would have a spirituall inspection with fear and Jealousie alwaies, that you may stand upon a true account still, that you cannot endure any body should commend your heart. There is no Saint but he knows his heart to be the worst part, he sees so much wickednesse there, that he wonders how others can thinke well of him, he cannot abide that any one should conceive he hath such a heart that he mournes under night and day.

So that I say, lay all these things together, and though thou dost find some hypocrisy in thy heart, yet be not discouraged, go on still to follow the rule of Christ, that when you find it, you do not lye under it; for that will

will bring guilt, and will spread far, but comfort your selves still, that there is a need, that you do really find that you are pursuing continual growth, that is the constant study of you, that you may be perfectly sincere, that all your frames may act so evenly with God, that there may be no jarring at all, that your consciences may be kept continually under the power of the Gospell.

But to conclude all: I beseech you look to it, you that are Professours, you have heard the nature of hypocrisie, you have heard what deceits there are in the hearts of men, you have heard the strictnesse of Christ to his own Disciples, how pressing he was upon them, now look to your own soules, try your selves by all these things, examine your hearts over and over again, do not content your selves with this, that you have names in the world, that you have abundance of inward kinds of experience: for now hypocrites will be growing up in the flourishings of the Gospell, they will have an imitation of faith, and of patience, and of joy, as the Gospell shines forth brightly, they will have an imitation of adoption. It is a wonderfull thing to thinke how a Professour will bring himself into the fashion of a most glorious

glorious Saint, transforming himself into an Angell of light , as it were striving to imitate every thing, and yet enjoy nothing , is loath to have his name expunged out of glory , out of the hearts of Saints. But alas the Lord will come and shew himself exceeding dreadfull to Professours in the latter daies ; there is a terrour will be upon you one day , that you have only walked up and down and no more ; you have found no sweetnesse , you have only cozened your selves and others : Oh that is misery enough for every poor soule , and therefore remember what hath been said , lay it home upon your consciences , examine your hearts , commune with your own spirits in the night-season , and remember , there will be a day to discover the hearts of men , and you shall stand naked ; uncloathed , and God will set a marke on you to all eternity .

F I N I S.



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